Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

THE ORTHODOX OBSERVER

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OCTOBER 26

Let us honour the all-wise teacher, perfected among the Martyrs, who by the spear did inherit the grace of the saving side pierced by a spear, from which the Saviour did cause to flow for us the waters of life and incorruption, even Demetrius who finished his course of struggle by blood, sparkling with miracles unto all the inhabited world, the emulator of the Master, the lover of the poor, the pitying leader of the people of Thessalonica, and their champion in many severe hardships. Wherefore, as we celebrate his annual memory, we glorify Christ God who granteth through him healing to all.

Glory of the Einos
Orthodox Prayer Book

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

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ΕΠΙΣΤΟΛΑΙ ΠΡΟΣ ΤΟΝ "ΟΡΘΟΔΟΞΟΝ ΠΑΡΑΤΗΡΗΤΗΝ"

Ὁ «Παρατηρητὴς» φιλοξενεῖ εἰς τὴν στήλην αὐτὴν τὰς γνώμας καὶ ἀπόψεις τῶν ἀναγνωστῶν του ἐπὶ τῆς δημοσιευομένης ὕλης ἢ ἐπὶ τῶν προβλημάτων, τὰ ὁποῖα πρέπει νὰ τύχουν τῆς προσοχῆς του. Ἡ δημιουργικὴ κριτικὴ εἶναι ἰδιαιτέρως ἐπιθυμητὴ καὶ εἴμεθα βέβαιοι ὅτι θὰ βοηθήσῃ τὸ Περιοδικὸν νὰ ἀποβῇ τὸ καλύτερον μέσον ἐπικοινωνίας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς μετὰ τοῦ ἀνὰ τὴν μεγάλην ταύτην χώραν Ὀρθοδόξου Πληρώματος.

Τὸ περιεχόμενον τοῦ Περιοδικοῦ σας εἶναι ἄριστον. Δεχθῆτε παρακαλῶ τὰ θερμά μου συγχαρητήρια.

Τάκης Ι. Ὀρφανόπουλος
Chicago, Ill.

■

Two weeks ago today it was my very great privilege and joy to attend church at St. Mary's Church in Minot, N. D., at which time His Grace, Ezekiel, Bishop of the Chicago district, celebrated the Mass. It was an unusual stimulus to me and the warmth and cordiality of the parishioners at the conclusion of the service touched me deeply. This is such a pretty little church and the congregation is doing such a fine work in the vicinity that I think it might be an inspiration to many others to learn more about it by picture and story sometime in the columns of the *Orthodox Observer*. The choir sang beautifully, too. I did not have the opportunity of meeting the priest of the congregation. . . .

Frederick I. Kuhns, Ph.D.
Librarian

■

Θὰ ἤθελα νὰ ἐκφράσω τὴν εὐαρέσκειάν μου διὰ τὸ περιοδικόν σας, καὶ σᾶς συγχαίρω διὰ τὴν καλὴν ἐργασίαν σας. Πιστεύω δὲ ὅτι πολλὰ ἔχουν νὰ ὠφεληθοῦν οἱ ἐν Ἀμερικῇ ὁμογενεῖς μας ὡς πρὸς τὴν διαφώτισιν αὐτῶν περὶ τῆς Ὀρθοδόξου Ἐκκλησίας.

Δεδομένου ὅτι εἰς πολλοὺς νέους καὶ νέας δὲν ἐδόθη ἡ εὐκαιρία νὰ γνωρίσουν καλῶς τὰ περὶ τῆς Ἐκκλησίας μας, δύνανται εὐκόλως νὰ συμπληρώσουν τὰς ἐλλείψεις των διαβάζοντες τὸν «Ὀρθόδοξον Παρατηρητήν». Οὗτος τοὺς ὑποβοηθεῖ ἐπὶ πλέον μὲ ἄρθρα διαφωτιστικὰ καὶ εἰς τὴν Ἀγγλικὴν γλῶσσαν. Ἄξιον ἐπίσης παρατηρήσεως εἶναι τὸ ὅτι τὰ περισσότερα ἄρθρα συγγράφονται ἀπὸ τοὺς νέους μας κληρικοὺς καὶ τοῦτο θὰ ἔπρεπε νὰ ἑλκύῃ περισσότερον τὸ ἐνδιαφέρον τῆς νέας μας γενεᾶς. Εὔχομαι ὅπως ὁ Θεὸς σᾶς ἐνισχύσῃ καὶ ἐξακολουθήσῃ νὰ εὐλογῇ τὴν καλήν σας ἐργασίαν.

Ἀθανάσιος Ν. Παπαποστόλου
Ἀθῆναι, Ἑλλὰς

Sir:

Many articles about religion under Communism appear in the press, and occasionally you reprint one of them. These articles offer a great diversity of information and of conclusions.

A recent one appeared in The Observer and carried strongly the inference that Christian life was crumbling to extinction in Russia (C. L. Sulzberger's "Church and State in the Soviet Union," from the *N. Y. Times*, February 1956).

I recently read another which strongly suggested that Christianity was surviving vigorously in Russia ("Women versus the Kremlin," *Ladies Home Journal* of October 1956, by Charles C. Parlin).

A useful project for The Observer might be, over the months and years, to reprint a variety of such divergent reports and attempt to clarify the relationships among them.

Sincerely,
John Johnstone, Jr.

■

. . . I thoroughly enjoy reading this fine Orthodox publication each month. The scope is vast but The Observer does a fine job in covering all important Orthodox events. Best wishes for an ever greater future and continued sucess.

Fr. Daniel Donovan
New Castle, Pa.

■

. . . I have for many years considered The Observer as the authoritative voice of the Archdiocese and watched with considerable interest its splendid development under your direction. My sincere congratulations to you.

Dr. S. M. Sophocles
Case Institute of Technology
Cleveland, Ohio

Photographs in this issue, courtesy of James Mates Studio Washington, D. C.

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EMM. HATZIEMMANUEL

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ΔΙΑΤΙ ΑΠΑΓΟΡΕΥΟΝΤΑΙ ΧΟΡΟΕΣΠΕΡΙΔΕΣ ΤΑ ΣΑΒΒΑΤΟΒΡΑΔΑ

Ὑπὸ τοῦ Σεβασμ. Ἀρχιεπισκόπου Κου ΜΙΧΑΗΛ

Πολλοὶ ἐκ τῶν Χριστιανῶν μας ζητοῦν νὰ μάθουν τὸν λόγον τῆς ἀπαγορεύσεως ὑπὸ τῆς Ἐκκλησιαστικῆς μας Ἀρχῆς τῶν διασκεδάσεων εἰς τὴν κοινοτικὴν αἴθουσαν κατὰ τὰ Σαββατόβραδα. Ἰδίως οἱ νέοι καὶ αἱ νέαι μας. Τοῦτο ὑποχρεώνει τὴν Ἐκκλησιαστικήν μας Ἀρχὴν νὰ δώσῃ μίαν ὑπεύθυνον ἐξήγησιν τῆς ἀπαγορεύσεως. Ἡ ἐξήγησις αὐτὴ δίδεται ὑπὸ τοῦ Σεβασμιωτάτου εἰς τὸ ἄρθρον, ποὺ λίαν εὐχαρίστως δημοσιεύομεν κατωτέρω εἰς τὴν Ἑλληνικὴν γλῶσσαν καὶ εἰς Ἀγγλικὴν μετάφρασιν.

ΑΝΕΚΑΘΕΝ ἡ Ἀρχιεπισκοπὴ ἐπέμενε καὶ ἐξακολουθεῖ, θὰ ἐξακολουθῇ καὶ πρέπει νὰ ἐξακολουθῇ νὰ ἐπιμένῃ ὅπως μὴ γίνωνται χοροεσπερίδες κατὰ τὰ Σαββατόβραδα. Διατὶ δὲ ἡ ἀπαγόρευσις αὐτή; Πολλοὶ πολλάκις θέτουν τοῦτο τὸ ἐρώτημα. Ὅλως δὲ ἰδιαιτέρως τὰ παιδιά μας τῆς νέας γενεᾶς, ὄχι βεβαίως διότι δὲν ἐπιθυμοῦν νὰ πειθαρχήσουν εἰς τὴν Ἐκκλησίαν· ἀλλὰ τοὐναντίον διότι πάντοτε θέλουν νὰ πειθαρχοῦν ἀπολύτως, μετὰ λόγου, ὅμως. Θέλουν νὰ γνωρίζουν, δηλονότι, τοὺς λόγους διὰ τοὺς ὁποίους ὀφείλουν νὰ πειθαρχοῦν. Ἡ δὲ μέχρι τοῦδε πεῖρα ἡμῶν, ἀλλὰ καὶ ἡ ἀλήθεια ἐπιβάλλουν εἰς ἡμᾶς νὰ εἴπωμεν ὅτι εἰς τὴν μετὰ λόγου πειθαρχίαν ἡ νεολαία μας ὑπερέχει τῶν λοιπῶν ἀνδρῶν καὶ γυναικῶν τῶν προηγμένων εἰς τὴν ἡλικίαν καὶ τὴν πεῖραν τῆς ζωῆς.

Ὡς προχειρότατον παράδειγμα ἀναφέρομεν τὸ θέμα ποὺ μᾶς ἀπασχολεῖ, τὰς χοροεσπερίδας κατὰ τὰ Σαββατόβραδα. Ἐνῷ ἡ νεολαία κατώρθωσε νὰ ἐπιβληθῇ εἰς τὰ ἀνὰ τὰς κοινότητάς μας τμήματα αὐτῆς, ὅπως μὴ γίνωνται χοροεσπερίδες κατὰ τὰ Σαββατόβραδα, ὑπάρχουν δυστυχῶς, ὄχι μόνον σωματεῖα, ἀλλὰ καὶ κοινότητες, ποὺ ὀργανώνουν χοροεσπερίδας καὶ συμπόσια κατὰ τὰ Σαββατόβραδα. Τοῦτο, φυσικά, πολὺ δικαίως σκανδαλίζει τὰ παιδιὰ τῆς νέας γενεᾶς. Καὶ διαμαρτύρονται καὶ ἐξανίστανται κατὰ τῆς ἀπαγορεύσεως αὐτῆς, διότι δῆθεν αὕτη ἀφορᾶ μόνον τοὺς νέους κατὰ τὴν ἡλικίαν, ὄχι δὲ καὶ τοὺς ἐνήλικας.

Ἂς ἴδωμεν, ὅμως, διά τινα λόγον ἡ Ἀρχιεπισκοπὴ προέβη καὶ ἐξακολουθεῖ νὰ ἐπιμένῃ εἰς τὴν ἀπαγόρευσιν αὐτήν. Ἕκαστος Ὀρθόδοξος Χριστιανὸς ἔχει καθῆκον συμφώνως μὲ τὸ περιεχόμενον τῆς 4ης ἐντολῆς νὰ καταπαύῃ κάθε ἐργασίαν καὶ νὰ ἁγιάζῃ τὴν ἑβδόμην ἡμέραν. Τότε, ὅταν ἐδίδοντο αἱ δέκα ἐντολαὶ εἰς τὸν Μωϋσῆν, ἡ ἑβδόμη ἡμέρα τῆς καταπαύσεως κάθε ἐργασίας καὶ τοῦ ἁγιασμοῦ αὐτῆς ἦτο τὸ Σάββατον, ὡς γνωστόν. Σήμερον δι' ἡμᾶς τοὺς Χριστιανοὺς εἶναι ἡ Κυριακή. Διότι ὅπως κατὰ τὸ Σάββατον οἱ Ἰσραηλῖται ἑώρταζον καὶ ἐνεθυμοῦντο τὴν ἀπελευθέρωσίν των ἐκ τῆς Αἰγυπτιακῆς δουλείας, τοιουτοτρόπως καὶ ἡμεῖς κατὰ τὴν Κυριακὴν πρέπει νὰ ἑορτάζωμεν καὶ νὰ ἐνθυμούμεθα τὴν ἀπελευθέρωσίν μας ἀπὸ τῆς δουλείας τῆς ἁμαρτίας διὰ τοῦ σταυρικοῦ θανάτου τοῦ Σωτῆρος Ἰησοῦ Χριστοῦ καὶ τῆς Ἀναστάσεώς του.

Ἁγιάζομεν δὲ τὴν ἑβδόμην ἡμέραν, τὴν Κυριακήν, διὰ τῆς καταπαύσεως κάθε ἐργασίας καὶ τοῦ Ἐκκλησιασμοῦ. Ὁ Ἐκκλησιασμὸς κάθε Χριστιανοῦ εἶναι τὸ πρῶτον καὶ στοιχειῶδες του καθῆκον. Οἱ ἑτερόδοξοι Χριστιανοὶ μὲ εὐλάβειαν βαθεῖαν κάμνουν τοῦτο τὸ καθῆκον. Πολὺ περισσότερον ἡμεῖς οἱ Ὀρθόδοξοι θὰ ἔπρεπε νὰ τὸ κάμνωμεν. Πρέπει ἐν συνεχείᾳ νὰ γνωρίζωμεν ὅτι εἰς τὴν ἀρχαίαν Ἐκκλησίαν ὑπῆρχεν ἡ συνήθεια οἱ Χριστιανοὶ ὄχι μόνον νὰ ἐκκλησιάζωνται κάθε Κυριακὴν καὶ ἑορτήν, ἀλλὰ καὶ νὰ κοινωνοῦν τῶν Ἀχράντων Μυστηρίων. Ὑπάρχουν, εὐτυχῶς, σήμερον εἰς τὴν Ἑλλάδα χιλιάδες ἀνθρώπων Χριστιανῶν Ὀρθοδόξων, ποὺ ἔχουν ὡς κανόνα ὄχι μόνον νὰ ἐκκλησιάζωνται κάθε Κυριακὴν καὶ ἑορτὴν ἀλλὰ καὶ νὰ κοινωνοῦν τῶν Ἀχράντων Μυστηρίων. Χάριτι δὲ Θείᾳ ἤρχισε νὰ ἐπικρατῇ αὐτὴ ἡ ἁγία συνήθεια καὶ ἐδῶ μεταξὺ τῶν Χριστιανῶν μας, ὄχι βεβαίως εἰς μεγάλην κλίμακα· ὡς ἀρχὴ ὅμως ἁγία καὶ εὐλογημένη πρέπει νὰ χαιρετισθῇ μὲ βαθυτάτην εὐγνωμοσύνην πρὸς τὸν Κύριον. Ὡς πρὸς τὸν τακτικὸν ἐκκλησιασμὸν κάθε Χριστιανοῦ ὑπάρχει καὶ κανών, ὁ 80ος τῆς ΣΤ΄ Οἰκουμενικῆς, ποὺ ἐπιβάλλει ἀφορισμὸν εἰς τοὺς Χριστιανούς, οἱ ὁποῖοι ἐπὶ τρεῖς κατὰ συνέχειαν Κυριακὰς ἄνευ λόγου σοβαροῦ καὶ ἀποχρῶντος παραλείπουν τὸ καθῆκον τοῦ ἐκκλησιασμοῦ. Δὲν πρέπει νὰ μᾶς φαίνηται παράδοξον αὐτό. Διότι τὰ πάντα, ὑλικὰ καὶ πνευματικὰ ἀγαθὰ ἔχομεν παρὰ Θεοῦ. Τίποτε

ἀπολύτως δὲν θὰ εἴχομεν ἄνευ τοῦ θελήματος Αὐτοῦ. Ἡ εὐγνωμοσύνη δὲ θὰ ἀπήτει ὅπως καθ' ἑκάστην ἡμέραν εὑρισκόμεθα εἰς τὸν οἶκον τοῦ Θεοῦ διὰ νὰ ἐκφράζωμεν τήν, ἐν τῇ πραγματικότητι, ἀνέκφραστον εὐγνωμοσύνην καὶ τὰς εὐχαριστίας μας πρὸς τὸν Παντοδύναμον, Πανάγαθον καὶ Πάνσοφον ἐν Οὐρανοῖς Πατέρα καὶ Θεόν μας. Ἡ Φιλόστοργος, ὅμως, Μητέρα μας, ἡ Ἁγιωτάτη Ἐκκλησία μας κάμνει τὴν μεγάλην παραχώρησιν νὰ ἔχωμεν εἰς τὴν διάθεσίν μας ἓξ ὁλοκλήρους ἡμέρας, νὰ ἀφιερώνωμεν δὲ εἰς τὸν Δημιουργόν, Σωτῆρα, Προνοητὴν καὶ Συντηρητήν μας Κύριον, τὴν ἑβδόμην ἡμέραν, κατὰ τὴν ὁποίαν τὸ πρῶτον στοιχειωδέστατον δὲ καθῆκον μας εἶναι νὰ ἐκκλησιαζώμεθα καὶ νὰ μετέχωμεν τοῦ Μυστηρίου τοῦ Σώματος καὶ Αἵματος τοῦ Ἰησοῦ Χριστοῦ, ἂν καὶ ἐφ' ὅσον εἴμεθα ἕτοιμοι πρὸς τοῦτο. Πόσοι κάμνουν τὸ καθῆκον αὐτό; Ὁ Κύριος γνωρίζει. Κάτι, ὅμως, πρέπει καὶ ἡμεῖς νὰ γνωρίζωμεν ἐφ' ὅσον ὑποτίθεται ὅτι ὡς καλοὶ ποιμένες καὶ γινώσκομεν τὰ πνευματικά μας πρόβατα καὶ καλοῦμεν αὐτὰ κατ' ὄνομα καὶ ὁδηγοῦμεν αὐτὰ εἰς νομὰς σωτηρίους.

Ὁ ἄνθρωπος, ὅμως, εἶναι πάντοτε ἀσθενὲς πλάσμα τοῦ Θεοῦ. Περιωρισμέναι εἶναι αἱ δυνάμεις του αἱ ψυχικαί, ὅσον καὶ αἱ σωματικαί. Διὰ τοῦτο ἔχει ἀνάγκην σωματικῶν δυνάμεων διὰ νὰ εἶναι εἰς θέσιν τὴν πρωΐαν τῆς Κυριακῆς νὰ ἐγερθῇ ἐγκαίρως ἀπὸ τὴν κλίνην του καὶ νὰ ἑτοιμασθῇ διὰ νὰ ἐκκλησιασθῇ. Ἂν τὸ Σαββατόβραδο τρώγῃ, πίνῃ, χορεύῃ καὶ διασκεδάζῃ ἡ ψυχρὰ λογικὴ μᾶς λέγει ὅτι τοῦ εἶναι καθ' ὁλοκληρίαν ἀδύνατον νὰ ἐγερθῇ τῆς κλίνης του ἐγκαίρως διὰ νὰ ἑτοιμασθῇ διὰ τὴν ἐκπλήρωσιν τοῦ πρώτου καὶ στοιχειωδεστάτου Χριστιανικοῦ καθήκοντος. Ἠμπορεῖ κανεὶς νὰ εἴπῃ, ὑπ' ὄψιν ἔχων τὴν ἀνθρωπίνην σωματικὴν ἀσθένειαν, ὅτι ὑποκρίνονται καὶ παραβιάζουν τὴν ἀλήθειαν ἐκεῖνοι ποὺ ἰσχυρίζονται τὸ ἐναντίον. Δὲν εἶναι ἀνθρωπίνως δυνατὸν νὰ εἶναι κανεὶς ἀφιερωμένος εἰς τὸν χορὸν καὶ τὸ φαγοπότι «μέχρι τῶν πρωϊνῶν ὡρῶν», ὅπως λέγεται συνήθως, καὶ νὰ ἔχῃ τὴν πρωΐαν δυνάμεις καὶ διάθεσιν διὰ νὰ ἐκκλησιασθῇ. Αὐτὸ εἶναι ἀδύνατον. Ἄλλωστε ὁ κάθε συνειδητὸς Χριστιανὸς πρέπει νὰ γνωρίζῃ ἀπὸ τὴν προσωπικήν του πεῖραν, ὅτι καμμίαν φορὰν δὲν ἠμπόρεσε νὰ προσευχηθῇ, ἀκόμη καὶ εἰς τὸ σπίτι του, ὅπως καὶ ὅσον θὰ ἤθελε, ἐφ' ὅσον εἶναι κατάκοπος ἀπὸ τὴν καθημερινήν του ἀπασχόλησιν. Ὅ,τι θέλει καὶ ἐπιθυμεῖ τότε εἶναι ἡ ἀνάπαυσις, ὁ ὕπνος. Καὶ φυσικὰ πολὺ περισσότερον δὲν θὰ ἔχῃ τὰς δυνάμεις καὶ τὴν σωματικὴν ἀντοχὴν νὰ ἐγερθῇ ἐκ τῆς κλίνης του ἐγκαίρως διὰ νὰ ἐκκλησιασθῇ, ἐφ' ὅσον εἶχε κατακλιθῇ μετὰ τὰς πρωϊνὰς ὥρας ἕνεκα τῆς χοροεσπερίδος εἰς τὴ ὁποίαν παρευρέθη.

Ἀλλὰ εἰς τοιαύτας περιπτώσεις εἶναι δυνατὸ νὰ γίνῃ λόγος καὶ περὶ τῆς κοινωνίας τῶν Ἀχράν των Μυστηρίων; Ποῖος θὰ εἶχε τὴν τόλμην νὰ ἰσχυ ρισθῇ ὅτι μετὰ τοὺς κόπους καὶ τὰς περιπετεία μιᾶς χοροεσπερίδος θὰ ἦτο ἕτοιμος νὰ κοινωνήσ τῶν Ἀχράντων Μυστηρίων; Ἀφοῦ δὲν θὰ εἶναι εἰ θέσιν οὔτε νὰ προσευχηθῇ ὁ ξενύκτης Χριστιανὸ καὶ θὰ χασμᾶται διαρκῶς καὶ θὰ στριφογυρίζ εἰς τὴν θέσιν του, καὶ πολὺ εὐλόγως, ἕνεκα τῆ σωματικῆς κοπώσεώς του, πῶς εἶναι δυνατὸν νὰ φαντασθῇ κανεὶς καὶ νὰ πιστεύσῃ, ὅτι θὰ εἶναι εἰ θέσιν ὄχι μόνον νὰ προσευχηθῇ, ἀλλὰ καὶ νὰ με τάσχῃ τῆς Θείας Κοινωνίας;

Εἰς ὅλα τὰ πράγματα ἀπαιτεῖται προετοιμασία καὶ προπαρασκευὴ διὰ νὰ γίνωνται ὅπως πρέπει Διὰ τὴν καθημερινὴν βιοποριστικήν μας ἐργασία προετοιμαζόμεθα ἀναπαυόμενοι. Πῶς εἶναι δυνα τὸν ἀπαράσκευοι καὶ ἀπροετοίμαστοι νὰ κάνωμε τὸ ὕψιστον καθῆκον μας νὰ προσευχηθῶμεν; Ἡ προετοιμασία καὶ προπαρασκευή μας εἶναι νὰ ἀπο συρώμεθα τὸ Σάββατον ἑσπέρας ἐγκαίρως πρὸ ἀνάπαυσιν, ἵνα ἐγκαίρως ἐγειρώμεθα διὰ νὰ ἐπι τελέσωμεν τὸ καθῆκον τοῦ ἐκκλησιασμοῦ.

Ἂς λεχθῇ ὅμως καὶ τοῦτο ὅτι ὁ ἁγιασμὸς τῆ Κυριακῆς ἀρχίζει ἀπὸ τὸ Σαββατόβραδο. Ὁ δὲ Χριστιανὸς ἔχει καθῆκον ὄχι μόνον τὴν Κυριακὴ πρωΐ, ἀλλὰ καὶ τὸ Σάββατον ἑσπέρας νὰ ἐκκλη σιασθῇ καὶ παρακολουθήσῃ τὴν Ἱερὰν ἀκολουθίαν τοῦ Ἑσπερινοῦ. Οἱ Ναοί μας, πολλάκις ἐτονίσαμεν πρέπει νὰ εἶναι ἀνοικτοὶ καθ' ἑκάστην ἡμέραν καὶ δι' ὅλης τῆς ἡμέρας. Πολὺ περισσότερον, ὅμως πρέπει νὰ εἶναι ἀνοικτοὶ κάθε Σάββατον βράδυ, κατὰ τὸ ὁποῖον ὑποτίθεται ὅτι ὁ Ἱερεὺς θὰ τελέσῃ καὶ πρέπει νὰ τελέσῃ τὸν ἑσπερινόν. Ἂν ὑπάρχῃ Ἱερεύς, ποὺ δικαιολογούμενος διὰ τὴν μὴ τέλεσιν τοῦ ἑσπερινοῦ θὰ ἰσχυρίζετο ὅτι δὲν ἐκκλησιάζονται Χριστιανοὶ εἰς τὸν ἑσπερινόν, θὰ ἠδύνατο νὰ λεχθῇ ὅτι ἴσως οἱ Χριστιανοὶ δὲν ἐκκλησιάζονται κατὰ τὸν ἑσπερινὸν διότι δὲν γνωρίζουν ἢ δὲν εἶναι βέβαιοι ὅτι γίνεται ἡ ἀκολουθία τοῦ ἑσπερινοῦ. Καὶ ὅταν τὸ εἴπωμεν καὶ τὸ τονίσωμεν, κατὰ τὰς ἐπ' ἐκκλησίᾳ ὁμιλίας μας, ὅτι τελεῖται τακτικῶς καὶ ἀπαραβάτως κάθε Σάββατον βράδυ ἡ ἱερὰ ἀκολουθία τοῦ ἑσπερινοῦ, τότε θὰ ἐκκλησιάζωνται Χριστιανοὶ καὶ κατὰ τὸν ἑσπερινόν. Καὶ πρέπει, ἔχουν καθῆκον νὰ τὸ κάμουν. Διότι ὁ ἁγιασμὸς τῆς Κυριακῆς ἀρχίζει καὶ πρέπει νὰ ἀρχίζῃ κατὰ τὴν διδασκαλίαν τῆς ἐκκλησίας μας ἀπὸ τὸ Σάββατον ἑσπέρας, μὲ τὴν Ἱερὰν Ἀκολουθίαν τοῦ Ἑσπερινοῦ τῆς Κυριακῆς.

WHY SATURDAY NIGHT DANCES ARE PROHIBITED

By His Eminence, ARCHBISHOP MICHAEL

A great number of Greek Orthodox Christians, young men and women especially, wish to know why our Church forbids Saturday night dances. Our Church feels the obligation to offer a reliable explanation for this prohibition. This is done by His Eminence, Arcbishop Michael in the article that appears below.

FROM the very beginning, the Archdiocese has insisted, continues to insist, will and must continue to insist that no dances take place on Saturday evenings. Why this prohibition? Many are asking this question, especially our youth. Of course, not because they wish to go against the discipline of our Church, but because they wish to teach absolute discipline that results from explanation. In other words, they want to know the reasons for this measure. Our experience to date and also the truth compels us to admit that our youth obey an enlightened discipline far better than our men and women who are older both in years and experience.

As a ready example we mention the subject of interest at present — Saturday Night Dances. Although our youth has succeeded in imposing the prohibition of Saturday evening dances in their chapters throughout our communities, it is unfortunate that there exist not only societies but communities as well that sponsor dances and entertainments on Saturday nights. This, naturally, very justifiably scandalizes our younger generation who protests and revolts against this prohibition, as it seems to apply only to the younger and not the older people.

However, let us see why the Archdiocese has proceeded to and insists in this prohibition. Every Orthodox Christian has the duty, according to the fourth commandment, to cease all work and sanctify the seventh day. As known, at the time when the ten commandments were given to Moses, the seventh day of rest from daily work and sanctification was Saturday. Today, for us Christians, it is Sunday. For just as the Israelites used to celebrate and remember on the Sabbath day their liberation from Egyptian servitude, in the same manner we also must celebrate on Sunday and remember our deliverance from the slavery of sin through the Crucifixion and Resurrection of our Saviour Jesus Christ.

We sanctify, therefore, the seventh day, Sunday, by resting from daily work and by going to church, for church-going is the first and basic duty of every Christian. The non-Orthodox Christians perform this duty with profound devotion. We Orthodox should do it with much greater zeal. We must also know that in the ancient Church it was a habit of the Christians not only to worship at church every Sunday and holiday, but to receive Holy Communion as well. Fortunately, there are thousands of Orthodox Christians in Greece today who have it as a rule not only to worship in church, but also to receive Holy Communion every Sunday. With the Grace of God this holy habit began to prevail among our Christians here, but certainly not on a wide scale. However, as a beginning that is holy and blessed, it must be welcomed with deep gratitude towards our Lord.

With regard to the regular worship of every Christian, there even exists the 80th canon of the Sixth Ecumenical Council that enforces excommunication of those Christians who fail to attend church for three consecutive Sundays without a serious and sufficient reason. This should not strike us as odd — as all things, material and spiritual, we receive from God. We would have absolutely nothing without His will. Our appreciation, therefore, demands that we appear in the house of God every day in order that we express our — in reality unexpressible — gratitude and thanks towards our Almighty, Absolutely-good and All-wise Heavenly Father and God. However, our most Holy Church, like an affectionate mother, makes the concession that we may have at our disposition six full days and dedicate to our Creator, Saviour, Provider and Maintainer the seventh day, on which our major duty will be to attend church and to partake of the Body and Blood of Jesus Christ, if and when we are ready to do so. How many perform this duty? Only God knows. However, we, too, should know something about it, as it is understood that like good shepherds we know our spiritual children and call them by name and lead them to the pastures of salvation.

Man, however, has always been the weak creature of God. His strength, spiritual and physical, is limited. Therefore, man has need of his bodily strength, to be in condition to rise from his bed and prepare to attend the Sunday Liturgy. If he eats, drinks, dances and amuses himself on Saturday night, cold logic tells us that it will be entirely im-

possible for him to rise in the morning in time to prepare for the fulfillment of his basic Christian duty. Having in mind man's bodily weakness, one may say that those who deny this fact are hypocrites and violators of the truth. It is humanly impossible to dedicate one's self to dancing, eating and drinking until the early hours of morning and yet have the strength and desire to attend church in the morning. It cannot be done. Besides, every conscientious Christian must know from his personal experience that he cannot pray well, even in his home, when he is exhausted from his daily occupation. His main desire at that time is rest and sleep. And, naturally, even more so, he will lack the strength to rise from his bed in time to attend church, since he reached his home early that morning from the dance he attended the previous night. Under such circumstances how can it be possible to consider Holy Communion? Who would dare say that after the fatigue and the adventure of a dance he is ready to receive Holy Communion? The sleepless Christian would not be in condition even to pray; he would yawn constantly, turn and twist in his seat, bowed by the bodily strain. How then can one expect him to pray and to receive Holy Communion?

All things require preparation and planning to be done properly. For our daily work we prepare ourselves by resting. How can we possibly perform our highest duty of praying to God unprepared? Our preparation is to withdraw early on Saturday evening for rest in order that we rise early to attend church.

Let it be said, also, that the observance of Sunday begins on Saturday evening. The good Christian has a duty to attend church not only on Sunday morning, but also on Saturday evening and to follow vesper services. Our churches, as we have often emphasized, must be open every day and at all times. More so, they must be open on Saturday evenings at which time the priest is supposed to conduct vesper services. If there are some priests who claim they do not hold vesper services because no one attends such services, it may be possible that the Christians do not attend these services because they do not know, or are not certain, such services are held. If we emphasize in our sermons that vespers are held every Saturday, the Christians will then attend those services, too. And they must do this — it is their duty to do it. For, the sanctification on Sunday begins and must begin, according to the teachings of our Church, from Saturday evening with the Holy Rite of Vespers.

ΑΠΟ ΤΟ ΒΙΒΛΙΟ "ΣΚΕΨΕΙΣ ΣΥΝΘΗΜΑΤΑ"

Ἀρχιμ. ΤΙΜΟΘΕΟΥ ΠΑΠΑΜΙΧΑΗΛ

«Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι». Ματθ. 15, 19.

ΣΚΕΨΕΙΣ: Ποσάκις ἐμόλυνα τὴν ψυχήν μου μὲ ὅλα τὰ εἴδη τῶν ἁμαρτιῶν, ἁπλῶς διότι ἐσκέφθην αὐτὰ καὶ δὲν ἀπέκρουσα τὰς πρώτας σκέψεις, ἃς ὁ πονηρὸς εἰσηγήθη. Τὸ ἐδάφιον εἶναι πολὺ σοβαρόν. Διότι ἀποδεικνύει ἀκάθαρτον καὶ ἁμαρτωλὸν τὸν ἄνθρωπον καὶ μόνον ὅταν σκεφθῇ τὴν ἁμαρτίαν. Ἔχω τὴν γνώμην ὅτι εἶναι ὁ δυσκολώτερος τῶν πολέμων ὁ κατὰ τῶν κακῶν λογισμῶν πόλεμος. Καὶ ὅτι μόνον μὲ τὴν διαρκῆ μετάνοιαν τὴν συνθλίβουσαν τὴν καρδίαν δύναταί τις νὰ πολεμήσῃ ἀσφαλῶς τοὺς κακοὺς λογισμοὺς καὶ προφυλαχθῇ ἀπὸ τὸν μολυσμὸν αὐτῶν. Ἡ δὲ διαρκὴς μετάνοια ἔρχεται εἰς τὴν ψυχὴν καὶ παραμένει μέχρι τῆς ἀπὸ τοῦ σώματος ἀποχωρήσεως, ὅταν σκεφθῇ τις σοβαρῶς ὅτι διὰ τὴν ἄφεσιν τῶν ἁμαρτιῶν μας ἓν μόνον βάπτισμα ὁμολογοῦμεν, ἐὰν δὲ ὁ Θεὸς μᾶς ἔδωκε καὶ δεύτερον βάπτισμα, τὸ βάπτισμα τοῦτο τῆς μετανοίας, εἶναι ἀπὸ εὐσπλαγχνίαν, διὰ νὰ μὴ ἀπολεσθῶμεν, μὲ τὸν ὅρον ὅμως εἰς ὅλην μας τὴν ζωὴν νὰ κλαίωμεν τὰς ἁμαρτίας μας. Τρόπον τινὰ ἡ μετάνοια εἶναι τι ὑπὸ αἵρεσιν. Ἐὰν ἐκπληρωθῇ ὁ ὡς ἄνω ὅρος θὰ συγχωρηθῶμεν, ἐὰν ὄχι μένομεν κατακριτέοι.

Μία τοιαύτη σκέψις ἀνακυκλουμένη εἰς τὸν νοῦν καὶ τὴν καρδίαν δὲν εἶναι δυνατὸν παρὰ νὰ συνθλίβῃ αὐτήν, ὥστε νὰ μὴ δύναται νὰ ἐμβάλῃ ἁμαρτωλὰς σκέψεις καὶ μολύνῃ τὸν ὅλον ἐσωτερικὸν ἄνθρωπον.

ΣΥΝΘΗΜΑ: Συντριβὴ τῆς καρδίας! Μετάνοια διαρκής!

«Ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησε τῷ Πέτρῳ λέγων· ὕπαγε ὀπίσω μου, σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων». Μαρκ. 8, 33.

ΣΚΕΨΕΙΣ: Ἄλλη σύντομος ὁδὸς πρὸς τὴν τελειότητα. Ὁ φιλάνθρωπος Κύριος ἐπιθυμῶν, ἵνα καταντήσωμεν οἱ πάντες εἰς τὴν τελειότητα καὶ σωθῶμεν, ἔδειξεν εἰς ἡμᾶς συντόμους ὁδούς. Οἱανδήποτε καὶ ἂν ἀκολουθήσωμεν φθάνομεν εἰς τὸ ἐπίπεδον τῶν πόθων Του, διότι εἰς αὐτὴν περιέχονται καὶ ὅλαι αἱ ἄλλαι.

Χθὲς εἴδομεν περὶ μιᾶς τοιαύτης συντόμου ὁδοῦ, τῆς ἀγάπης. Εἰς αὐτήν, πράγματι, εὑρίσκονται ὅλαι αἱ ἄλλαι ὁδοὶ-μέθοδοι τῆς τελειότητος.

Σήμερον ἰδοὺ ἄλλη: Ἡ τοῦ θείου θελήματος. Μέσα εἰς αὐτὸ δὲν εὑρίσκεται καὶ ἡ ἀγάπη, ἐπομένως καὶ ὅλη ἡ τελειότης;

Μέσα ἀπὸ τὰ πολλὰ ποὺ ἔχομεν νὰ ἐκλέξωμεν («φρόνημα τῶν ἀνθρώπων») ἓν μόνον πρέπει νὰ προσέξωμεν («φρόνημα τοῦ Θεοῦ»).

Καὶ δὲν συναντῶμεν σπανίως τὸ δίλημμα εἰς τὸν κόσμον! Καθημερινῶς καὶ καθ' ἑκάστην στιγμὴν καλούμεθα νὰ ἐκλέξωμεν μεταξὺ τοῦ φρονήματος τοῦ κόσμου καὶ τοῦ θελήματος τοῦ Θεοῦ. Ὅταν πάντοτε προτιμῶμεν τὸ θέλημα τοῦ Θεοῦ καὶ εἰς πάντα, ἔχομεν τὴν σύντομον ὁδὸν τῆς τελειότητος, ἀσχέτως ἂν εἶναι δύσκολος, ἂν ἀπαιτῇ τὴν θυσίαν τῆς παρούσης ζωῆς.

ΣΥΝΘΗΜΑ: Τὸ θέλημα τοῦ Θεοῦ!

A Report to the 13th Biennial Congress

By PETER T. KOURIDES
General Counsel to the Greek Archdiocese

[This report was delivered at the luncheon session of October 4, 1956, at the Sheraton-Park Hotel in Washington and is printed herewith in full because of the request therefor by many of the delegates to the said congress.]

OUR EMINENCE, YOUR GRACES, REVEREND CLERGY, MY FELLOW DELEGATES:

As general counsel for the Archiocese, I have been asked to talk to ou at this luncheon about some of the natters that have confronted us during ne two years that have elapsed since ur last biennial congress in Savannah.

I

The first matter that I will discuss vith you will be the effort of the Archliocese to obtain state approval of its niform act for the incorporation of ur churches and communities.

As some of you know, on March 20, 943 New York State approved an mendment to its Religious Corporaion Law which specifically provided or the method of incorporation of our Greek Orthodox churches, the contents of the certificate of incorporation, the required consent to such certificate of incorporation by the Archbishop or Bishop in whose diocese such church will be situated, and the administrative powers and duties of the governing trustees or directors.

This New York statute comprising Sections 290 to 296 of the Religious Corporation Law, which is set up separately as Article XV thereof, was the first legislative enactment affecting our church which went into the American statute books.

Wisconsin, Massachusetts and Louisiana passed similar statutes in 1953. During the last two years Indiana, New Hampshire and West Virginia also approved this statute so that we now have seven states which specifically provide for the incorporation of our churches and communities.

II

A further important development in this direction has been the passage of House Joint Resolution, number 89, in the General Assembly of the State of Connecticut in which official recognition as a major faith was granted to our church. This resolution was duly signed by Governor Ribicoff on May 6, 1955. Because of the significance of the language used, I will quote this resolution not only for your information but in order that it may be a guide for the adoption of similar measures in your states.

"Resolution concerning recognition of the Orthodox Church as a major faith in the State of Connecticut:

Whereas, the Orthodox Church is a major faith in the State of Connecticut; and

Whereas, whenever anything is said concerning the major faiths usually only Protestants, Catholics and Jews are referred to; and

Whereas, it, therefore, follows that a religious distinction is being made in omitting the Orthodox Church which is contrary to the prevailing liberal and democratic spirit of our state;

Now, therefore, be it resolved by this Assembly that the Orthodox Church is recognized as a major faith in the State of Connecticut and that all references to the major faiths now limited to Protestants, Catholics and Jews include the Orthodox Church; and

Be it further resolved that all media of communication and individuals are hereby requested to include the Orthodox Church when referring to the major faiths."

Resolutions of this nature have been now adopted in Delaware, Massachusetts, New Jersey, Pennsylvania, Rhode Island, South Carolina and Texas.

As a result of this concerted effort of the Archdiocese, we now have fourteen states which have adopted either the uniform incorporation act or the major faith resolution.

III

In my last report at Savannah, I advised you of the developments in the determination of our Archdiocese to have our religious faith imprinted on the identification tags issued to members of the armed forces of the United States. In view of opposition from the Pentagon, Senator Saltonstall of Massachusetts introduced Senate Bill, number 106, on January 6, 1955 which provided for the inclusion of the Eastern Orthodox Church as one of the religious faiths authorized to be designated as a religious preference on identification tags issued to members of our armed forces and that the capital letters "E.O.." shall be used on such tags to indicate such designation. This bill was referred to the Armed Services Committee and an open hearing was held thereon on June 3, 1955. Senators Saltonstall, Lehman, Ives and Kefauver spoke in support of this bill. The Democratic Vice-President nominee, Senator Kefauver, had this to say at the said public hearing:

"In the past years members of the Greek Orthodox faith going into the armed forces have had to register either as Protestants or Catholics although their church contends that neither designation properly applies. Young men of this faith have gladly laid down their lives in the wars that this nation has fought. They are certainly entitled to this small consideration. I cannot see any valid basis for opposition to this bill."

Bishop Ezekiel speaking before the

committee as the official spokesman of our Archdiocese said:

"Our boys, who are fighting and dying so that America may continue to be forever and ever the land of the free and the home of the brave, are demanding that they be classified as Eastern Orthodox. Is that too much that they ask for?"

Three days after this hearing on June 6, 1955 Secretary of Defense Charles E. Wilson reconsidered his previous decision and issued a directive ordering the new "E.O." identification tag classification so that no further legislatvie action was required.

IV

In connection with our struggle to obtain recognition for our church as a major spiritual force in America, I want to report to you on a few of the significant events at the Republican and Democratic national conventions which affected our people and which were witnessed by untold millions over the three national television networks that covered the conventions.

For the first time in the history of this country, the August 15th evening session of the Democratic convention in Chicago was opened with an invocation by a clergyman of the Greek Orthodox faith. Bishop Ezekiel delivered the opening prayer before an estimated audience of sixty million Americans. Even more history was made at the Republican convention when our own George Christopher, the Mayor of San Francisco, delivered the opening address of welcome. On Wednesday evening, August 22, the Mayor and his gracious wife, Tula, were hosts to the President of the United States and Mrs. Eisenhower at a ball in the Civic Auditorium. I am sure that all of you must have seen with deep emotion the television, press and motion picture coverage of the event.

On the following evening, more history was made when Convention Chairman Martin designated our Thomas A. Pappas, who is a member of the Mixed Council of the Archdiocese, to escort the President of the United States to the rostrum so that he could make his acceptance speech.

And finally the ultimate recognition of our church as a major spiritual force in America occurred right here in Washington during this week. Last Sunday the President of the United States and Mrs. Eisenhower not only participated in the dedicatory ceremonies of St. Sophia Cathedral but attended church services therein. Yesterday afternoon the Vice-President of the United States, Richard M. Nixon, addressed our convention and this evening the Secretary of State, John Foster Dulles, will speak at our banquet. What greater tribute could be paid to any church in this country than to have the nation's three highest ranking officials participate in its biennial congress! I know of no other religious conclave in the history of the United States that has been so signally honored by the attendance at its functions of the President, the Vice-President and the Secretary of State.

V

I reported to you at Savannah that we had obtained specific rulings from the United States Treasury Department that contributions to St. Basil's Academy and our Theological Seminary are tax exempt. During the past year, after several conferences with the General Counsel for the Internal Revenue Bureau, I had arranged to obtain a blanket exemption for all our communities throughout the counrty. As you probably know, very few of our churches have secured specific tax exemptions and on many occasions the local Director of Internal Revenue raises the issue to the taxpayer on contributions that are made to such local community. In order to receive such blanket exemption, it is necessary to register the exact corporate name of each of our communities. It may surprise you to learn that despite five communications on this subject, only slightly more than one-half of our communities have supplied the necessary information. The failure of the rest to cooperate is causing unnecessary delay in obtaining the blanket tax exemption which would benefit all of us so much. I urge all of the communities which have not responded to immediately complete the information requested and transmit it promptly to the Archdiocese.

VI

Another recent development of importance is the granting by the Board of Education of the State of Massachusetts to our Theological Seminary the right to award to its graduates the degrees of Bachelor of Arts, Bachelor of Divinity, and Master of Sacred Theology. This in effect means that our Theological Seminary has come of age and that it is now a completely accredited divinity school that fully complies with all the scholastic and professional requirements of the statutes pertaining to collegiate and university education in the Commonwealth of Massachusetts. This is another first for our people in America for which we should all be justly proud.

VII

As most of you know, His Holiness, Athenagoras I, our Ecumenical Patriarch, just prior to his departure to Istanbul, had encouraged our people in California to purchase a parcel of property in Byron Hot Springs for the establishment thereat of a centre for the training of missionaries. Unfortunately, it was thereafter discovered that the property was wholly unsuitable for the purpose for which it had been acquired. Our local people in California were unable to meet the mortgage payments and the property was about to be foreclosed. Such foreclosure would have wiped out a cash investment of more than $30,000.00 that had been put into it by several individuals in the San Francisco area. In order to salvage their investment, the Archdiocese has been compelled to put into this venture $94,056.82. Fortunately, I am very happy to advise you that this property is now about to be sold for $125,000.00. We have received a forfeitable deposit of $10,000.00 for an option to purchase the

ıme on or before February 28, 1957. Ve have every reason to expect that ıe prospective purchasers will exerise their option as it cannot be conıeived that they intend to forfeit the 10,000.00 that they have deposited. t is, of course, our intention that out f the proceeds we shall repay all those vho had made any investment whatver in this venture so that none of ur people in northern California will ıave sustained any loss therefrom.

VIII

Bequests to the Archdiocese and its nstitutions have continued during the ast two years. In Mobile, Alabama, he late George Marinos left an estate n excess of $1,000,000.00 in trust in perpetuity for various charities in Mobile, Alabama, and Argos, Greece, where he was born. Beneficiaries of the said trust fund are also the Greek Community of Mobile, and the Ecumenical Patriarchate, each of which will receive 10% of such income, and the Archdiocese, which will receive 5% thereof. As the net income from the first year administration of this trust fund was $36,000.00, the Ecumenical Patriarchate and the Mobile Community can each expect an annual income of about $3,600.00 from this fund in perpetuity, while the Archdiocese will receive about $1,800.00 per year.

Substantial help has been forthcoming also from our organizations. The Daughters of Penelope spent $23,000.00 to install a new water supply system which was badly needed at St. Basil's Academy and the Order of Ahepa has already raised $100,000.00 for the erection of a boys' dormitory at the said academy. It is apparent therefrom that both our people and our organizations are determined to give to our Archdiocese the help that it needs to maintain its educational and philanthropic programs.

IX

Our church has continued to participate in the World Council of Churches through active membership in its American agency, the National Council of Churches of Christ. In this manner we are not only helping the ecumenical movement but we are obtaining for our church favorable publicity in the American press. In addition, we are reaping therefrom substantial aid for our people in Greece. The World Council of Churches has helped 2,479 Greek refugees up to August 1, 1956, to come to the United States under the provisions of the Refugee Relief Act without any charge whatever. In many instances, it has even provided the transportation for these refugees. Last July it supplied emergency relief to Thera and the other stricken islands in the Cyclades. Presently it has sent into northern Greece young American volunteers to help marginal farmers improve their lot by introducing improved methods of agriculture and food production. It is my earnest hope that not only our Archdiocese but each and every one of our churches will cooperate wholeheartedly with this ecumenical movement for it can aid immeasurably the prestige and position of our church in America.

X

Finally, I am happy to advise you that the Archdiocese during the two year interval since my last report to you was not involved in any litigation whatsoever and to my knowledge only two of our 357 communities had difficulties of a nature that reached our courts. In both instances the position of the Archdiocese as to the said communities was sustained by the courts and the litigation terminated successfully.

XI

In closing, I wish to extend my gratitude to the convention committee for asking me to address this luncheon and to all of you for listening to me so attentively.

ΠΙΝΔΟΣ

Τῶν προγόνων βλαστοί, μ' ἀτσαλένια κορμιὰ
τοῦ πολέμου περνώντας τὴ φρίκη,
τῆς καρδιᾶς μας τὴ φλόγα τὴ φέραμε πιὰ
ὡς ἐκεῖ ποὺ μᾶς πρόσμενε ἡ Νίκη.

Μὲ τὴ λόγχη χαράξαμε ἄδρὸ στὰ βουνὰ
τ' ὄνομά μας — γαλάζιο λουλούδι —
νὰ τὸ πάρει ὡς τὰ πέρατα ὁ θρύλος ξανά,
στοὺς λαοὺς νὰ τὸ κάνει τραγούδι.

Προσταγὴ στὴ φυλή μας, σὰ νόμος βαρειά,
τὸ παλιὸ ν' ἀναστήσωμε θάμα.
Νᾶναι αἰώνια σὲ τούτη τὴ γῆ ἡ Λευτεριά,
κάποιας μοίρας ὁρίζει τὸ τάμα.

Μάνα Ἑλλάδα, δική σου μιὰ σάλπιγγα ἠχεῖ
λὲς ἀκόμα, στῆς Πίνδου μιὰ κόχη,
στοὺς λαοὺς νὰ θυμίζει, γεμάτο ψυχή,
τὸ τρανὸ ποὺ ξεστόμισες «Ὄχι».

Στέλιος Σπεράντσας

His Eminence, Archbishop Michael with the President and Mrs. Eisenhower after the Divine Liturgy and the cornerstone laying ceremony at the Washington Cathedral of St. Sophia (September 30, 1956).

THE THIRTEENTH BIENNIAL CONGRESS

By HELEN VASSILIADES

THE 13th Biennial Congress of the Greek Orthodox Archdiocese of North and South America which met in Washington, D.C., resulted in the most inspirational activity and most noteworthy accomplishments in the history of the Greek Orthodox Church in America. His Eminence, Archbishop Michael and four Titular Bishops, Germanos of Nyssa (Charlotte, N. C.), Athenagoras of Elaia (Boston, Mass.), Ezekiel of Nazianzos (Chicago, Ill.) and Demetrios of Olympus (Los Angeles, Calif.), guided the delegates of clergy and laity toward a better understanding by defining the goals of their responsibilities, together with the aims of our Church in the Western Hemisphere.

Significant and without precedence, the Congress was honored with the visits of the highest officials of the United States Government and His Excellency George V. Melas, Ambassador of Greece. President and Mrs. Eisenhower attended the Divine Liturgy of St. John Chrysostom and the cornerstone laying ceremony at the Washington Cathedral of St. Sophia which opened the Congress.

While 2,500 people from the 357 Greek Orthodox communities looked on, His Eminence conferred the greatest Ecclesiastical Order of the Patriarchate, the Knighthood of St. Andrew the Apostle, founder of the Church in Constantinople, upon President and Mrs. Eisenhower.

In acceptance, the President stated: "Mrs. Eisenhower and I profoundly appreciate your conferring upon each of us the Cross of Saint Andrew. We shall always try in every way to merit the dignity and the trust that the bestowing of the medal of the highest honor of the Greek Orthodox Church indicates." The President, whose father had read the Bible in Greek, expressed that he was deeply moved by the services and the beauty of the combined choirs of the St. Sophia and SS. Constantine and Helen Churches.

On Monday, the Congress began with the reading of the message from His Holiness, Patriarch Athenagoras, who said: "With great spiritual joy we greet Your Eminence and all clergy and lay representatives of this Congress and pray that your deliberations will prove significant and of great benefit to the Greek Orthodox Clergy of North and South America."

Vice-President Nixon greeted the Congress on Thursday afternoon on his return to Washington. He said that true moral and spiritual principles can only be established in the minds, hearts and souls of man, that it was not the threat of the H-bomb or the armed forces that can secure the freedom of the individual. He thanked the Congress for their invaluable service and contribution in this behalf.

Earlier that day, His Eminence had presented a bronze plaque to John C. Metzler, Superintendent of Arlington Cemetery, on behalf of the Congress in memory of the Unknown Soldier and with the Titular Bishops and delegates had stood in the rain with head bowed in silent prayer for the Unknown Soldier while the bugle blew taps.

Secretary of State John Foster Dulles and Archbishop Michael spoke at the grand banquet on Thursday evening at the Sheraton Hotel Headquarters. (Complete text of His Eminence's address appears on page 236.)

With the background of the magnificent murals of Sheraton Hall which depicted an expansive Seal of the United States of America directly behind the speakers' dais, the Hon. Mr. Dulles told the illustrious gathering of his interest in religious conferences. He said he had attended "not because I have anything to say to you, but that

His Eminence, Archbishop Micha in silent prayer for the Unknou Soldier at the Arlington Cemete in Washington (October 4, 1956

can receive from you." The Hon-
able Secretary spoke extemporaneous-
because he had no time to prepare
speech due to the meeting of the
curity Council. His remarks were
armly received by those present. He
oke of the deeply religious feeling
the Japanese Peace Treaty by saying
at it was not a treaty of hatred, but
treaty of reconciliation imposing no
enalty on the vanquished and was rec-
gnized at the time as expressing some
f the teachings of our great religions.
le said it was the "supremacy of love
ver hate." Mr. Dulles further stated
at every human being is born with a
oncept of the moral law, and it is
consciousness of all people every-
here this moral law, and our work
s to make these moral principles so
ood and to bear such fruit that God's
ill be done on earth as it is in Heaven.

Previous to Mr. Dulles' address, Louis Maniatis had introduced the many prominent clergy, officials, and outstanding laymen and women sitting on the dais. He reiterated that the theme of the Congress was "agape" and said it meant "love for our Church, love for our Country, love for our neighbor, love as the stabilizing influence in world affairs."

The Commissioner of the District of Columbia, David C. Karrick, presented His Eminence the Key to the City.

Among the outstanding speakers of the week had been the Hon. Thomas Pappas of Boston; John Manta, President of the National Order of Ahepa; Mrs. Katie Vlavianos, Vice-President of the Philoptochos, which organization had participated in the Clergy-Laity Congress for the first time; Ambassador George Melas; the Hon. Spyros Skouras; representatives of G.O.Y.A. and other notable organizations.

The next Congress of Clergy and Laity will be held in Salt Lake City, Utah, in 1958.

The Religious News Observer

REV. D. J. CONSTANTELOS, Editor
Perth Amboy, N. J.

Anglicans Report on Moscow Visit

The Anglican delegation which recently visited Moscow under the leadership of the Archbishop of York has made a report on its discussions there with representatives of the Russian Orthodox Church. Says the report in part: . . . The conference members are convinced that their meeting has been one of great value in increasing understanding of one another's point of view. This was the first official conference of the kind ever to take place between the Russian Orthodox Church and the Church of England. It could therefore have only a preliminary and exploratory character.

Christian Century, Aug. 29

■

Equivocal Over Cyprus

It is over Cyprus that Sir Anthony Eden has been accused of being most equivocal. In the country outside Parliament, opinion in the summer, swung violently against Sir Anthony over Cyprus. By June the Gallup Poll showed that only 25 per cent of the people approved of the Prime Minister's policy. Labor voters were solid in angry disapproval of what they regarded as outright repression.

The Atlantic Monthly, Sept. 1956

■

Liturgical Conference

The 17th North American Liturgical Week Conference took place recently in London, Ont., Canada. Recent reforms in the Roman Catholic worship include a relaxation on the Eucharistic fast, simplification of the rubrics in the missal and breviary and the new ordo for Holy Week. . . . Cardinal McGuigan, Archbishop of Toronto, said that during the 18 years of his pontificate, Pope Pius XII has turned his attention "again and again" to the problem of how to make the liturgy "a vital force in our days for the sanctification of Christ's Mystical Body." . . . Rev. John M. Oesterreicher, Director of the Institute of Judaeo-Christian Studies, Seton Hall University, in an address expressed enthusiasm over the way both priests and laity in the United States greeted the Holy Week restoration, which encouraged more participation by the people in the pews.

The Advocate, Sept. 1

■

Self-Determination for Cyprus

In a recent letter of this column's editor, published in the N.Y. Herald-Tribune, is stated: ". . . The only righteous solution to this grave issue (Cyprus) is the repatriation of Archbishop Makarios and the reopening of negotiations leading to the application of the principle of self-determination for that martyred island. The United States, in the meantime, as a champion of freedom and justice, is morally bound to exert its immense influence in resolving the issue of self-determination for Cyprus."

The N.Y. Herald-Tribune, Sept. 4

■

Bible Is Printed in Russia

The first consignment of Bibles printed in Russia since 1917 has arrived in New York and copies are for sale for $10.00. Harrison E. Salisbury said in The N.Y. Times for Aug. 17th, that the Bible is distributed by the Soviet State book monopoly but is printed by the Moscow Patriarchate of the Orthodox Church on its own presses.

Christian Century, Aug. 29

Address given by His Eminence Michael, Archbishop of North and South America, at the Banquet of the 13th Biennial Clergy-Laity Congress.

ALMIGHTY and Everlasting God, accept this public and solemn expression of my deep gratitude to You for enabling me to preside at this Thirteenth Biennial Ecclesiastical Congress of the Greek Orthodox Church in North and South America, for the fourth time since my arrival in this our great Democratic country, the United States of America.

My dear spiritual children, I know that I am bespeaking your feelings in expressing our elation for the presence of the Secretary of State, the Honorable John Foster Dulles, who, in spite of his most heavy schedule, has been able to devote this evening with us and join thus in paying tribute to the venerable Greek Orthodox Church. We greet him tonight as a man who is a very outstanding churchman, very well-known in this capacity throughout the Christian world. We do not forget that Mr. Dulles, as a churchman, thoroughly versed in ecclesiastical matters, was a delegate of the World Council of Churches in Amsterdam in 1948 and spoke with great force on behalf of the Churches of Christ in America.

May Almighty God bestow upon you, Mr. Secretary, and upon your family, the best of health and all His blessings so that you may carry on your most complex duties in the most effective way, for the benefit of our beloved country and the world at large.

When we speak about the Greek Archdiocese we mean the Greek Orthodox Church in America, which, as all of us know, has a short history in this western hemisphere.

Fifty years ago, the Greek Orthodox Churches and communities throughout America were very few. There were no more than fifteen. Today three hundred and fifty-seven Churches are under the jurisdiction of the Greek Archdiocese, and they are increasing constantly and steadily. Every Church is the religious, as well as the social center of every Greek Orthodox Community. Every community is not only the place of worship, but is also the center of the Auxiliary Ladies Philoptochos Society, which looks after those community members who are in need of material assistance, and also takes care of the community center or the parish hall. In this respect, I wish to state that the Greek Orthodox Church in America indubitably is under tremendous obligation to the Auxiliary Ladies Philoptochos Societies for the most valuable services they have rendered and continue to render to our congregations, that is to all the American citizens of Greek descent. It will not be an exaggeration when I say that our Greek Orthodox Churches and Communities would not have today's vitality, which is their outstanding characteristic, had we not been fortunate enough to have, with God's omnipotent Grace, the Ladies Philoptochos Societies. Moreover, every community has its Sunday School — and I should like to add that our Sunday Schools are flourishing in an excellent manner. The Community also has its parish school for the teaching of the Greek language to the children so that they may understand the Divine Liturgy, which is performed in the original language of the New Testament, that is — in Greek. We are also deeply thankful and grateful to the Blessed Lord for our wonderful Choirs composed of thousands of young men and women who render important service to our Communities as volunteers. Last, but not least, we have our beloved G.O.Y.A., the Greek Orthodox Youth of America, a great organization with even greater potentiality, whose Fifth National Conference was held in Boston last August. It is a vital religious movement, and part of our Church family. Its aim and purpose is the building up in every young member of the organization a strong and genuine Christian character.

I have mentioned all these wonderful sources of progress to emphasize the essential stimulus behind this advancement, expansion and vitality within our Church here in America which are a result of the perfect freedom of worship we enjoy along with all other denominations in this great democracy of ours. Greek Orthodox Communities scattered throughout the country live and work in a fine atmosphere of unrivaled freedom of thought, of action, of worship and in every conceivable realm of human endeavor and relationship. These freedoms are guaranteed and supported by the highest law of the land — the Constitution. Many of our communities began their life by building their churches and their social centers through the generous support, both material and moral, of other Americans who belong to other Christian denominations and even other faiths and religions.

The unique, and I should like to say, the proverbial freedom and understanding we American citizens enjoy, should emphatically be proclaimed at every opportunity. The sharp difference of the way of life existing between our great Democracy and the Totalitarian world should be pointed out forever and ever and be made known to all concerned, namely: the world. As I talk about every conceivable freedom that all creeds and races enjoy here in America, I cannot but remember the hundreds of Greek Orthodox Communities which were happy, established and flourishing in Russia, in the southern part in particular, before the communist revolution of 1917 . . . and which are no more. I was one of the most unfortunate eye-witnesses

the unspeakable atrocities and crimes Communism and saw the beginning destruction of the Greek Orthodox ɔmmunities throughout Russia.

Tsarist Russia had recognized the ght of these Greek Orthodox Comunities to have their own Greek Orodox Bishops. A special Committee ıd drafted a constitution for those reek Orthodox Communities whose ɔpulation totalled 700,000 persons. owever, before this Constitution ɔuld be applied, the communist revoıtion took place. As a result, almost l these Greek Orthodox Communies have now disappeared. The last of 7,000 Orthodox Greeks were driven ɔme years ago, out of southern Rusıa and the Caucasus, to Siberia, a readful graveyard for millions of inocent human souls. Now the Bolheviks love to speak about peace, but vhen they talk and preach "peace" vhat they mean is the peace that reigns ɔver a cemetery. They also speak about reedom of speech and of the press ɔrovided, however, there are no human ɔeings free to articulate and to act ıpon the demands of logic.

How differently we enjoy freedom existing in this most Christian and democratic country. I should like to ıdd, however, that the Greek Orthodox Church is always very careful not to take advantage of this freedom and does not attempt to proselytize among Christians belonging to other denominations and religious jurisdictions. It is one of the fundamental principles of our Church never to make any effort to entice away Christians from other Churches. We are mindful of the last words spoken by our Lord Jesus Christ on earth before His ascension into Heaven, "Go ye and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost — teaching them to observe all things whatsoever I have commanded you." And we believe that it is a great sin to try to convert to our Church any person baptized in the name of the Holy Consubstantial and Undivided Trinity. Of course, we do not deny to anyone who conscientiously desires to join the Greek Orthodox Church. This is the reason why we are members of the National Council of Churches of Christ in America, and we participate in the Ecumenical movement of the World Council of Churches. We believe wholeheartedly and from the bottom of our hearts that as Christians we have to be honest and straightforward as much as possible and in every way. We also strongly believe that we do not have the right to send missionaries into a Christian Country, whose inhabitants were baptized in the name of the Holy Trinity, in order to persuade them by various means to abandon their denomination and to join our Church. If there was in the past a really and truly missionary church, it was the Church of Constantinople — the New Rome. Her missionaries, as well as those of the Greek Orthodox Patriarchates of Alexandria and Antioch, were the persons responsible for the propagation of the gospel among peoples and nations throughout Europe, Asia and Africa. Peoples and nations, pagans, walking in the darkness of ignorance and disbelief of the One and only true God and His Only Begotten Son, the Saviour of the World.

Those missionaries of the Byzantine Orthodox Church on the one hand earnestly worked for the Christianization of non-Christian countries, and on the other, they were very particular not to preach the Gospel where, already, it had been brought by missionaries of other Christian Churches. They were guided in this respect, too, by what St. Paul, the greatest missionary, says in his epistle to the Romans: "I have striven to preach the Gospel, not where Christ was named lest I should build upon another man's foundation; but, as it is written, to whom He was not spoken of, they shall see; and they that have not heard shall understand." (Rom. 15:20-21).

There is no doubt whatever that the present tension of the world is very much increased and becoming more acute because of the rivalry existing among Christian churches and denominations. Yet all Christian churches are supposed to be inspired by the principal virtue of Christianity — namely, charity, which "suffereth long, and is kind; envieth not, vaunteth not itself, is not puffed up; seeketh not her own, is not easily provoked; thinketh no evil . . . beareth all things." We must admit that while all these characteristics can be found in the mutual relation of the powers of darkness, they are lacking among us, Christians of the various denominations who, as a rule, are undermining each other and rejoicing in the damages and losses inflicted upon so-called rival churches.

This statement is a truism. It is being proved by what we read every day in papers and magazines, hear on the radio and see in television programs. Inter-Church rivalry is the great tragedy of our so-called "Christian camp." However, when we work and act against Christian love and mutual understanding, the most certain result is going to be to our detriment, because we transgress a fundamental spiritual law, given by the One and the same Law Giver, the Almighty and Everlasting God, Who gave, also, the natural laws.

The supreme authority of the Greek Orthodox Church in America, the Ecumenical Patriarchate of Constantinople, issued in 1920 the well known encyclical letter to all Churches calling upon them to establish a communion of all Christian Churches for mutual cooperation in all matters, social, moral and international. That famous proposal of the Ecumenical Patriarchate of Constantinople first and foremost had in mind the cessation of all proselytizing activities by every church among the members of other Christian churches. The World Council of Churches was established on the same basis; it inaugurated the ecumenical movement in which almost all the Protestant Churches are cooperating with representatives of the Eastern Orthodox Church. Let us hope and pray

that the Roman Catholic Church may join us one day, that we may create a united spiritual front on an international level in close cooperation with the other Religions and Faiths against the always aggressive and always militant materialistic system called godless communism which, in spite, or rather because of Stalin's dethronement, is now and is becoming more and more dangerous. Of course, the ultimate goal of this movement is, and as it should be, union of the present divided Christendom. We have to pass, however through some stages until we arrive at that blessed goal. The Ecumenical movement is preparing its member churches to attain that most happily awaited and earnestly desired and through mutual acquaintance, open study of points of disagreement and differences in our doctrinal teachings, sincere and sympathetic cooperation in social, moral and international matters, and above all through common prayer following the pattern of the Lord's Prayer, and all the sublime and historically unique moral doctrines propounded in the Sermon on the Mount and the Ten Commandments, upon which all Christians of all denominations are in perfect agreement. Let us hope, pray and act accordingly so that the moment may come when the words of the last prayer of our Lord Jesus Christ, our common Saviour on earth, are fulfilled: ". . . That they all may be one as Thou art Father in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."

Thanks to the guidance of the Almighty and the zeal of those who are participating in this Thirteenth Ecclesiastical Congress, I am confident it will go down in the annals of our Church in America as one of the most rewarding and inspiring that has ever been held.

The decisions and measures taken so far at this Congress will most assuredly prove of great value to the welfare and vitality of our ecclesiastical organization.

Let each delegate, while reporting on this Congress to his community back home, remind everyone to keep on thanking our Everlasting Father for the existence of these United States of America, whose freedom of religion makes possible gatherings like our Thirteenth Ecclesiastical Congress in Washington, D. C., and the most inspiring tribute of a great nation to the concept of One Universal and Everlasting Father.

ΚΥΡΙΑΚΟΔΡΟΜΙΟΝ ΜΗΝΟΣ ΟΚΤΩΒΡΙΟΥ 1956

Ἡμ.	Κυριακὴ	Ἦχος	Ἑωθ.	Ἀπόστολος	Εὐαγγέλιον
7	Γ΄. Λουκᾶ	πλ. β΄.	Δ΄.	Β΄ Κορ. δ΄ 6-15	Λουκ. ζ΄ 11-16
14	Δ΄. Λουκᾶ	βαρὺς	Ε΄.	Τίτ. γ΄ 8-15	Λουκ. η΄ 5-15
21	ΣΤ΄. Λουκᾶ	πλ. δ΄.	ΣΤ΄.	Β΄ Κορ. στ΄ 16-ζ΄ 1	Λουκ. η΄ 26-39
28	Ζ΄. Λουκᾶ	α΄.	Ζ΄.	Ἐφ. θ΄ 1-7	Λουκ. η΄ 41-56

ΚΥΡΙΑΚΟΔΡΟΜΙΟΝ ΜΗΝΟΣ ΝΟΕΜΒΡΙΟΥ 1956

Ἡμ.	Κυριακὴ	Ἦχος	Ἑωθ.	Ἀπόστολος	Εὐαγγέλιον
4	Ε΄. Λουκᾶ	β΄.	Η΄.	Β΄ Κορ. ια΄ 31-ιβ΄ 9	Λουκ. ιστ΄ 19-31
11	Η΄. Λουκᾶ	γ΄.	Θ΄.	Β΄ Κορ. δ΄ 6-15	Λουκ. ι΄ 25-37
18	Θ΄. Λουκᾶ	δ΄.	Ι΄.	Γαλ. β΄ 16-20	Λουκ. ιβ΄ 16-21
25	ΙΓ΄. Λουκᾶ	πλ. α΄.	ΙΑ΄.	Γαλ. γ΄ 23 δ΄ 5	Λουκ. ιη΄ 18-27

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Η 13Η ΚΛΗΡΙΚΟΛΑΪΚΗ

30 ΣΕΠΤΕΜΒΡΙΟΥ - 6 ΟΚΤΩΒΡΙΟΥ, 1956 - WASHINGTON, D.C.

ΑΠΟΦΑΣΕΙΣ ΚΑΙ ΨΗΦΙΣΜΑΤΑ

ΑΝΤΙΠΡΟΣΩΠΕΥΣΙΣ

Τὰς ἐργασίας τῆς 13ης ΚΛΗΡΙΚΟΛΑΪΚΗΣ παρηκολούθησαν καὶ ἔλαβον μέρος:

α) Ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος Ἀμερικῆς Βορείου καὶ Νοτίου κ. Μιχαήλ.

β) Οἱ Βοηθοὶ Ἐπίσκοποι τῆς Ἱ. Ἀρχιεπισκοπῆς:
Ὁ Θεοφιλ. Ἐπίσκοπος Νύσσης κ. Γερμανός.
Ὁ Θεοφιλ. Ἐπίσκοπος Ἐλαίας κ. Ἀθηναγόρας.
Ὁ Θεοφιλ. Ἐπίσκοπος Ναζιανζοῦ κ. Ἰεζεκιήλ.
Ὁ Θεοφιλ. Ἐπίσκοπος Ὀλύμπου κ. Δημήτριος.
Ὁ Θεοφιλ. Ἐπίσκοπος Τροπαίου κ. Πολύευκτος.

γ) Ὁ Ἀρχιδιάκονος τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Νεόφυτος Σπυρογιαννάκης.

δ) Ξ. Διαμαντόπουλος, Διευθυντὴς τῆς Ἀκαδημίας Ἁγίου Βασιλείου καὶ Διευθυντὴς τῶν Κατηχητικῶν Σχολείων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, Φίλιππος Ἐμμανουήλ, Καθηγητὴς καὶ Διευθυντὴς τῆς Ἑλληνικῆς Παιδείας καὶ Ἑλληνικῶν Γραμμάτων, Ἐμμανουὴλ Χατζημμανουήλ, Καθηγητὴς καὶ Διευθυντὴς τοῦ «Ὀρθοδόξου Παρατηρητοῦ».

ε) Ὁ Αἰδ. Χρ. Πάππας, Ἐκτελεστικὸς Γραμματεὺς τοῦ Γραφείου Ἑλληνικῆς Παιδείας καὶ Ἑλληνικῶν Γραμμάτων, Γ. Γκρούτσης, ἐκ τοῦ Γραφείου τοῦ Πατριαρχικοῦ Ἐράνου καὶ Πέτρος Παπαγεωργίου ἐκ τοῦ Γραφείου τοῦ Δεκαδολλαρίου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς.

στ) Τὰ μέλη τοῦ Μικτοῦ Συμβουλίου:

Diocese I: Rev. George Papadeas, Mr. Peter T. Kourides.

Diocese II: Rev. John Hondros, Mr. James C. Constantinides, Mr. Phil. Williams, Rev. Meletios Tripodakis, Mr. Pierre DeMets.

Diocese III. Rev. Nicholas Papageorge, Mr. Charles D. Kotsilimbas, Mr. Elias Kolofolias.

Diocese IV. Rev. Leonidas Contos, Mr. Peter Chumbris.

Diocese V: Rev. Dem. Mekras, Mr. John Colozoff, Mr. Nick Mamalakis, Rev. Constantine Goumenis.

Diocese VI: Rev. John Geranios, Mr. Alex Bellas, Rev. Th. Theophilos.

Canada: Rev. Nicholas Salamis, Mr. G. Grivakis.

ζ) Οἱ Ἀντιπρόσωποι 168 Κοινοτήτων. 119 κληρικοὶ καὶ 130 λαϊκοί, προερχόμενοι ἀπὸ 31 Πολιτείας.

η) Κατὰ τὴν ἰδίαν περίοδον συνῆλθον εἰς Washington, D. C., 90 ἀντιπρόσωποι 59 τμημάτων Φιλοπτώχων Ἀδελφοτήτων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς.

ΑΠΟΦΑΣΕΙΣ

Α'. ΔΙΟΙΚΗΤΙΚΑ

Ὡς πρὸς τὰ Διοικητικὰ ἐλήφθησαν αἱ ἀκόλουθοι ἀποφάσεις:

1) Ὅπως προκειμένου περὶ ὁμοιομορφίας εἰς τὸ 13ον ἄρθρον σελ. 9 τοῦ Καταστατικοῦ γίνῃ ἡ ἑξῆς προσθήκη: Ὅπως ἡ Κοινότης καὶ ὁ ἱερεὺς ἐφαρμόσουν κατὰ γράμμα τὰς ὁδηγίας τὰς ἀναγραφομένας ἐν τῷ «Ὁδηγῷ τοῦ Ἱερέως».

2) Ὅπως τὸ 14ον ἄρθρον σελ. 12 παράγρ. 4 σχετικῶς μὲ τὰς χοροεσπερίδας διορθωθῇ ὡς ἀκολούθως: «Ὅπως μὴ γίνωνται χοροεσπερίδες εἰς τὰς Κοινοτικὰς αἰθούσας ἢ καὶ ἀλλαχοῦ κατὰ τὰ Σαββατόβραδα».

3) Ὅπως ἡ 3η παράγραφος τοῦ 18ου ἄρθρου διαγραφῇ.

4) Ὅπως προστεθῇ εἰς τὸ Βασικὸν ἄρθρον Ε'., παράγραφος 3 τοῦ Κανονισμοῦ τῶν Κοινοτήτων μετὰ τὴν λέξιν ἀρχιεπισκοπὴ «δι' ἀργίας».

5) Ὅπως τὰ μέλη τῶν Κοινοτήτων τὰ κατοικοῦντα εἰς ἀπόστασιν μεγαλυτέραν τῶν 15 μιλίων ἐπιτραπῇ νὰ ψηφίζουν διὰ ταχυδρομείου.

6) Ὅπως καταρτισθῇ ἐπιτροπὴ διὰ νὰ φέρῃ εἰς τὴν 14ην Κληρικολαϊκὴν τοιαύτην διάφορα ζητήματα, ποὺ θὰ βοηθήσουν τὴν πρόοδον τῆς Ἐκκλησίας μας.

Β'. ΚΑΤΗΧΗΤΙΚΗ ΠΑΙΔΕΙΑ

Ἐκφράζεται ἡ ἱκανοποίησις τῆς Συνελεύσεως καὶ εὐχαριστίαι διὰ τὴν σοβαρὰν ἐργασίαν, ἡ ὁποία ἔγινεν εἰς τὸν τομέα τῆς Ὀργανώσεως τῶν Κατηχητικῶν μας Σχολείων διὰ τοῦ καταρτισμοῦ: α) τῶν κανονισμῶν καὶ β) τοῦ Ἀναλυτικοῦ προγράμματος αὐτῶν καὶ συγχαίρει τὴν Κεντρικὴν Κατηχητικὴν Ἐπιτροπὴν καὶ Ὑπηρεσίαν διὰ τὴν ἐργασίαν αὐτῶν.

Ἀποφασίζεται:

1) Ὅπως τὸ Κατηχητικὸν πρόβλημα λάβῃ πλήρη προτεραιότητα εἰς τὸ πρόγραμμα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς.

2) Ὅπως οἱ Ἱερατικοὶ Προϊστάμενοι καὶ τὰ Διοικητικὰ Συμβούλια τῶν Κοινοτήτων τοποθετήσουν εἰς

τὴν πρώτην γραμμὴν τῶν μελημάτων των τὴν ἐνίσχυσιν τοῦ Κατηχητικοῦ Σχολείου.

3) Ὅπως ἐπιστρατευθοῦν τὰ κατάλληλα πρόσωπα διὰ τὴν ἑτοιμασίαν καὶ συγγραφὴν τοῦ ὑλικοῦ, τοῦ προβλεπομένου ὑπὸ τοῦ Ἀναλυτικοῦ Προγράμματος.

4) Ὅπως ἐκτυπωθοῦν οἱ κανονισμοὶ τοῦ Κατηχητικοῦ Σχολείου εἰς τὴν Ἑλληνικὴν καὶ Ἀγγλικὴν καὶ γενικευθῇ ἡ ἐφαρμογὴ των εἰς ὅλα τὰ Κατηχητικὰ Σχολεῖα.

5) Ὅπως δημιουργηθοῦν ὅπου δὲν ὑπάρχουν καὶ ἀναδιοργανωθοῦν αἱ ὑπάρχουσαι Κατηχητικαὶ Ἐπιτροπαὶ εἰς τὰς Ἐπισκοπὰς καὶ τὰς Κοινότητας συμφώνως τῷ κανονισμῷ.

6) Ὅπως εἰς εἰδικὰς συνεδριάσεις τῆς Κεντρικῆς Κατηχητικῆς Ἐπιτροπῆς συμμετέχουν καὶ δύο μέλη ἐξ ἑκάστης Ἐπισκοπικῆς Κατηχητικῆς Ἐπιτροπῆς — εἷς κληρικὸς καὶ εἷς λαϊκὸς — ἅπαξ τοὐλάχιστον τοῦ ἔτους διὰ τὴν κατατόπισιν τοῦ Κέντρου ἐπὶ τῶν Κατηχητικῶν προβλημάτων τῆς Περιφερείας.

7) Ὅπως ἡ Κεντρικὴ Ἐπιτροπὴ μεριμνήσῃ καὶ διὰ τὴν ἑτοιμασίαν καταλλήλων Ὀρθοδόξων ἐποπτικῶν μέσων διὰ τὴν ἀρτιωτέραν κατηχητικὴν διδασκαλίαν, συμφώνως τῷ Ἀναλυτικῷ προγράμματι.

8) Ὅπως τὰ Θρησκευτικὰ ἄσματα διὰ τὰ Κατηχητικὰ Σχολεῖα ἐκτυπωθοῦν καὶ εἰς δίσκους ἑλληνιστί, δίδεται δὲ καὶ ἀγγλιστὶ ἡ περίληψις τοῦ ἄσματος.

9) Ὅπως πυκνωθοῦν τὰ Κατηχητικὰ Φροντιστήρια διὰ τὴν ἀπόκτησιν στελεχῶν διὰ τὰ Κατηχητικά μας Σχολεῖα.

Γ΄. ΠΑΙΔΕΙΑ ΚΑΙ ΕΛΛΗΝΙΚΑ ΓΡΑΜΜΑΤΑ

α΄. Γενικαὶ Διαπιστώσεις:

1) Ἐξαίρεται τὸ ἐνδιαφέρον τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς ὑπὲρ τῆς Ἑλληνοχριστιανικῆς παιδείας καὶ εἰδικώτερον ὑπὲρ τῆς διατηρήσεως καὶ τῆς καλλιεργείας τῆς Ἑλληνικῆς γλώσσης.

2) Διαπιστοῦται ἡ ἀνάγκη τῆς ἐπεκτάσεως καὶ ἐνισχύσεως τοῦ ὅλου προγράμματος μορφωτικῶν καὶ πολιτιστικῶν ἐνεργειῶν καὶ ἐκδηλώσεων τῆς ὁμογενείας, λόγῳ τῶν ἀπαιτήσεων καὶ τῶν πνευματικῶν ἀναγκῶν τοῦ ἀμέσου Ἀμερικανικοῦ περιβάλλοντος.

3) Ἐξαίρεται ἡ ἀνάγκη καθολικῆς μελέτης τοῦ ἐκπαιδευτικοῦ ζητήματος τῆς ὁμογενείας καὶ ὁ καθορισμὸς σαφοῦς ἐκπαιδευτικοῦ προγράμματος.

4) Ἀποφασίζεται ὅπως τὸ ὅλον ἐκπαιδευτικὸν πρόγραμμα περιλαμβάνει:

α) Τὴν ἐπιμόρφωσιν τῶν παλαιοτέρων ὁμογενῶν, διὰ τῆς βελτιώσεως ὅλων γενικῶς τῶν ἐνεργειῶν καὶ ἐκδηλώσεων τῶν διαφόρων ὀργανώσεων καὶ πρωτίστως τῆς Κοινότητος.

β) Τὴν συστηματικὴν ἐκπαίδευσιν τῶν παιδιῶν τῆς προσχολικῆς, τῆς σχολικῆς καὶ τῆς μετασχολικῆς ἡλικίας, διὰ τῆς ἱδρύσεως τοῦ καταλλήλου εἰς ἑκάστην Κοινότητα τύπου καὶ βαθμίδος σχολείου.

γ) Τὴν μελέτην τῶν τεχνικῶν μέτρων καὶ τῶν οἰκονομικῶν μέσων.

β΄. Ἑορταὶ καὶ Θεσμοί:

5) Ἀποφασίζεται ὅπως καθιερωθοῦν, ὡς ἐτήσιαι ἑορταὶ καὶ ὀργανωθοῦν ἐπὶ τῇ βάσει μελετημένων προγραμμάτων αἱ ἑξῆς εἰδικαὶ ἑορταὶ καὶ θεσμοί:

α) Ὅλαι αἱ ἑορταὶ αἱ ὡριζόμεναι ἐπισήμως ὑπὸ τῶν ἐκπαιδευτικῶν ἀρχῶν τῆς χώρας.

β) Ἡ ἑορτὴ τῶν Ἑλληνικῶν Γραμμάτων.

γ) Ἡ ἑορτὴ πρὸς τιμὴν τοῦ Ἕλληνος μετανάστου.

δ) Αἱ ἑορταὶ τῆς 25ης Μαρτίου καὶ τῆς 28ης Ὀκτωβρίου.

ε) Κοινοτικὴ Βιβλιοθήκη καὶ Συλλογαὶ ἀντιγράφων καὶ ἀντιτύπων ἔργων τῆς Ἑλληνικῆς σκέψεως καὶ ἰδέας.

ζ) Ἵδρυσις Ἑλληνοαμερικανικῶν καλλιτεχνικῶν ὁμίλων.

η) Ἐνίσχυσις τοῦ τύπου, τοῦ ραδιοφώνου καὶ τηλεοράσεως.

θ) Ταξίδια ὠργανωμένα εἰς Ἑλλάδα.

ι) Ἵδρυσις φιλεκπαιδευτικῶν ὁμίλων καὶ ἐνίσχυσις τοῦ Συλλόγου Γονέων.

κ) Ἀνακήρυξις προτύπων κοινοτήτων, ἤτοι κοινοτήτων, αἱ ὁποῖαι πραγματοποιοῦν εἰς ὡρισμένον χρόνον καὶ εἰς ὅ,τι τὰς ἀφορᾷ τὸ ὅλον πρόγραμμα τῆς Ἑλλ. Ἀρχιεπισκοπῆς.

ια) Προσπάθεια διὰ τὴν ἔκδοσιν εἰς τὴν Ἀγγλικὴν τῶν κυριωτέρων ἔργων Νεοελληνικῆς Λογοτεχνίας καὶ ὀργάνωσις ἐκθέσεων ἔργων τέχνης καὶ βιβλίου, ὡς καὶ μετακλήσεις καλλιτεχνῶν ἐξ Ἑλλάδος.

γ΄. Συστηματικὴ Ἐκπαίδευσις:

6) Ἀποφασίζεται ὅπως εἰς κάθε κοινότητα, ἀνεξαρτήτως τοῦ ἀριθμοῦ τῶν μελῶν της, λειτουργοῦν: α) Νηπειαγωγεῖα, β) Ἀπογευματινὰ Σχολεῖα, γ) Κατηχητικὰ Σχολεῖα, δ) Θερινὴ Κατασκήνωσις.

7) Ἐκφράζεται ἡ εὐχὴ ὅπως ἐντὸς τῆς προσεχοῦς τριετίας αὐξηθῇ ὁ ἀριθμὸς τῶν λειτουργούντων ἡμερησίων σχολείων, διὰ τῆς ἱδρύσεως νέων τοιούτων: α) Εἰς τὰς ἑξῆς κοινότητας: Boston, Springfield, Peabody, Lynn, Canton, Detroit, Cleveland, Youngstown, Toledo, St. Louis, Denver, Atlanta, Norfolk, Miami, Salt Lake City,

(Συνέχεια εἰς τὴν σελίδα 242)

ΣΚΕΨΕΙΣ ΚΑΙ ΠΑΡΑΤΗΡΗΣΕΙΣ

13η ΚΛΗΡΙΚΟΛΑΪΚΗ

Θετικὸν καὶ καρποφόρον ὑπῆρξεν τὸ ἔργον τῆς 13ης Κληρικολαϊκῆς. "Οσοι εἴχον τὸ εὐτύχημα εἴτε ὡς ἀντιπρόσωποι εἴτε ὡς ἐπισκέπται νὰ παρακολουθήσουν τὰς ἐργασίας καὶ νὰ συμμετάσχουν εἰς τὰς προγραμματισμένας ἐκδηλώσεις τοῦ Συνεδρίου συμφωνοῦν, ὅτι τὸ Συνέδριον τοῦτο ἀποτελεῖ ἕνα φωτεινὸν σταθμὸν εἰς τὴν ἱστορίαν τῆς ἐξελίξεως καὶ προόδου τοῦ Ἀμερικανικοῦ Ἑλληνισμοῦ. Ἡ συμμετοχὴ τοῦ προέδρου τῶν Ἡνωμένων Πολιτειῶν, τοῦ ὑπουργοῦ τῶν Ἐξωτερικῶν καὶ ἄλλων Ἀμερικανῶν ἐπισήμων εἰς τὰς ἐπ' εὐκαιρίᾳ τοῦ Συνεδρίου ἐπισήμους ἐκδηλώσεις τῆς ὁμογενείας βεβαιώνουν τὴν ἀναγνώρισιν τῆς ὁμάδος μας ὡς δημιουργικῆς δυνάμεως δρώσης ὑπὸ τὴν προστασίαν τῆς μεγάλης μας χώρας, τῆς Ἀμερικῆς. Ἡ εὐρεῖα ἀντιπροσώπευσις ἀκόμα, αἱ ὥριμοι καὶ μελετημέναι ἀποφάσεις εἰς ὅλους τοὺς τομεῖς δράσεως καὶ εἰδικῶς εἰς τὸν τομέα τῆς Ἑλληνικῆς Παιδείας καὶ Ἑλληνικῶν Γραμμάτων δεικνύουν ὅτι ὡς ὁμὰς πλέον ἔχομεν συλλάβει καθαρὰ τὴν εἰκόνα τοῦ εὐγενοῦς μας προορισμοῦ εἰς τὴν χώραν αὐτὴν καὶ μὲ ἱεραποστολικὸν ζῆλον ὁδηγούμεθα εἰς τὴν ἐκπλήρωσίν του.

28η ΟΚΤΩΒΡΙΟΥ

Εἰς τὸν κατάλογον τῶν ἐπισήμων ἑορτῶν τῆς Ἱ. Ἀρχιεπισκοπῆς συμπεριελήφθη ὑπὸ τῆς 13ης Κληρικολαϊκῆς ὀρθῶς καὶ δικαίως καὶ ἡ ἐπέτειος τῆς 28ης Ὀκτωβρίου. Οὐδέποτε βεβαίως ἔπαυσαν οἱ ὁμογενεῖς νὰ συγκινοῦνται καὶ νὰ ἐμπνέωνται ἀπὸ μίαν ἐπέτειον κατὰ τὴν ὁποίαν ὄχι μόνον οἱ "Ελληνες ἀλλὰ καὶ ὅλοι οἱ ἐλεύθεροι λαοὶ ἐνθυμοῦνται ὑπερηφάνως ὅτι εἰς μίαν κρίσιμον καὶ ζοφερὰν περίοδον τῆς μάχης διὰ τὴν Ἐλευθερίαν τοῦ κόσμου ὁ γενναῖος λαὸς τῶν Ἑλλήνων ὕψωσε τὸ ἀνάστημά του καὶ προέταξε τὰ στήθη του μὲ τὴν βεβαιότητα, ὅτι οὐδὲν ὡραιότερον ἀπὸ τοῦ νὰ ἀποθάνῃ κανεὶς διὰ τὰς ἀρχὰς τῆς Ἐλευθερίας καὶ τῆς τιμῆς. Ἰδιαιτέρως δὲ τὸ ἔτος τοῦτο μὲ ἐπὶ κεφαλῆς τὴν στοργικήν των μητέρα, τὴν Ἱερὰν Ἀρχιεπισκοπήν, καὶ ὅλα τὰ στελέχη τῶν ὀργανώσεών των, θὰ διαδηλώσουν διὰ μίαν ἀκόμη φορὰν οἱ "Ελληνες τῆς Ἀμερικῆς τὴν ὑπερηφάνειάν των διὰ τὴν χώραν τῆς καταγωγῆς των καὶ θὰ ἀντλήσουν μαζὶ μὲ τοὺς Ἀμερικανοὺς φίλους των ἐμπνεύσεις καὶ διδάγματα ἀπὸ τὴν στάσιν τῶν ἀδελφῶν των Ἑλλήνων κατὰ τὴν 28ην Ὀκτωβρίου τοῦ 1940. Τοῦτο εἶναι ἀπαραίτητον νὰ γίνῃ τὸ ἔτος τοῦτο περισσότερον ἀπὸ κάθε ἄλλην φοράν, διότι τὸ ἔτος τοῦτο μία σειρὰ ἐπαισχύντων πολιτικῶν ἐλιγμῶν καὶ βαρβαρικῶν πράξεων ἑνὸς πρωτοπόρου δῆθεν λαοῦ εἰς τὸν ἀγῶνα τῆς ἐλευθερίας βαρύνει τὴν καρδίαν τῶν Ἑλλήνων ἁπανταχοῦ τῆς γῆς.

ΗΜΕΡΑ ΗΝΩΜΕΝΩΝ ΕΘΝΩΝ

Τὴν 24ν Ὀκτωβρίου θὰ ἑορτασθῇ ἡ ἡμέρα τοῦ Ὀργανισμοῦ Ἡνωμένων Ἐθνῶν. Εἰς πολλὰς Ἐκκλησίας θὰ ἀκουσθοῦν κατὰ τὴν Κυριακήν, ἡ ὁποία προηγεῖται τῆς 24ης Ὀκτωβρίου ἢ ἕπεται ταύτης, ὁμιλίαι σχετικαὶ μὲ τὸν σκοπὸν καὶ τὸ ἔργον τοῦ Ὀργανισμοῦ τούτου. Εἰς ἄλλας θὰ λάβουν χώραν δεήσεις κατὰ τὴν ἰδίαν ἡμέραν τῆς ἑορτῆς, διὰ νὰ δοθῇ ἡ εὐκαιρία εἰς πολλοὺς Χριστιανοὺς νὰ προσευχηθοῦν ἀπὸ κοινοῦ καὶ ὑπὸ τὴν στέγην τοῦ Ναοῦ των εἰς τὸν Θεὸν διὰ νὰ ὁδηγήσῃ τὰς καρδίας καὶ τὰς σκέψεις τῶν μελῶν τοῦ Ὀργανισμοῦ τούτου εἰς πεφωτισμένας καὶ τιμίας ἀποφάσεις, διὰ τῶν ὁποίων νὰ προαχθῇ ἡ συνεργασία τῶν λαῶν πρὸς τὸ κοινὸν καλὸν ὁλοκλήρου τῆς ἀνθρωπότητος. Εἴμεθα βέβαιοι ὅτι καὶ οἱ ἱερεῖς διὰ τῶν λόγων των καὶ οἱ λοιποὶ Χριστιανοὶ διὰ τῶν προσευχῶν των θὰ προσθέσουν εἰς τὴν αὔξησιν τῶν ἐλπίδων ἐπιτυχίας τοῦ ἔργου τοῦ εὐαισθήτου τούτου ὀργάνου τῆς συντηρήσεως τῆς εἰρήνης καὶ τῆς συναδελφώσεως τῶν λαῶν, τοῦ ὀργανισμοῦ δηλονότι τῶν Ἡνωμένων Ἐθνῶν.

RELIGIOUS RETREAT

Εἰς τὰς Βαυαρικὰς Ἄλπεις καὶ εἰς τὸ χωρίον Berchtesgaden τῆς Γερμανίας ὁ συνεργάτης τοῦ Hitler, Goering, ἔχτισε τὸ "Alpine Inn" διὰ τοὺς ἀνωτέρους ἀξιωματικοὺς τῆς Γερμανικῆς ἀεροπορίας. Ἡ πρόνοια τοῦ Θεοῦ ἐπεφύλαξε μίαν καλυτέραν τύχην εἰς τοῦτο. Τὸ "Alpine Inn" χρησιμοποιεῖται σήμερον ὑπὸ τῶν Χριστιανῶν Ἀμερικανῶν στρατιωτῶν ὡς τόπος πνευματικοῦ ἡσυχασμοῦ, μελέτης τῆς Γραφῆς καὶ ψυχικῆς ἀνασυγκροτήσεως. Πρὶν λίγους μῆνες εἰς τὸ ὡραῖο αὐτὸ οἰκοδόμημα συνεκεντρώθησαν 100 περίπου Ὀρθόδοξοι στρατιῶται μετὰ τῶν οἰκογενειῶν των, διὰ νὰ ἡσυχάσουν, νὰ προσευχηθοῦν, καὶ νὰ μελετήσουν βαθύτερα τὰς ἀξίας τῆς ἁγίας μας πίστεως, ὑπὸ τὴν καθοδήγησιν ἐκλεκτῶν ἱερέων τῆς Ὀρθοδόξου Ἐκκλησίας. Ἡ ἀτμόσφαιρα, ἡ ὁποία ἐδημιουργήθη, ἦτο ἐξαιρετική. Ὁ ἱερεὺς Kniasseff ἔγραψεν: «Ἐὰν ἡ Ὀρθόδοξος νεολαία μας εἰς τὰς πόλεις ἀντανακλᾷ τὸ πνεῦμα τῶν νέων τοῦ στρατοῦ, ποὺ ἦσαν παρόντες εἰς τὸ Retreat αὐτό, τότε μία ἔνδοξη ἐποχὴ ἀναμένει τὴν Ἐκκλησία μας στὸν Νέο Κόσμο». Ἡ Ἑλληνικὴ Ὀρθόδοξος Νεολαία μας γνωρίζομεν, ὅτι ἔχει ἤδη καθιερώσει τὸν θεσμὸ τῶν θρησκευτικῶν Week-ends πρὸς πνευματικὴν ἐνίσχυσιν καὶ ἀνασυγκρότησιν. Θὰ ἦταν σωστὸ ἕνα εὐρύτερο πρόγραμμα τοιούτων πνευματικῶν εὐκαιριῶν νὰ μελετηθῇ σὲ συμφωνίᾳ μὲ τὸ πνεῦμα τῆς συγκεντρώσεως τῶν ἐκλεκτῶν τούτων στρατιωτῶν, ποὺ συνεκεντρώθησαν εἰς τὰς Βαυαρικὰς Ἄλπεις.

Η 13η ΚΛΗΡΙΚΟΛΑΪΚΗ

(Συνέχεια ἐκ τῆς σελίδος 240)

San Francisco, Los Angeles, Oakland, Sacramento, Seattle, Philadelphia, Pittsburgh, Buffalo and Toronto, καὶ β) εἰς ὁμόρους κοινότητας, αἱ ὁποῖαι ἐπιθυμοῦν νὰ συνεργασθοῦν διὰ τὴν ἵδρυσιν τοιούτων σχολείων.

8) Ἀποφασίζεται ὅπως καλλιεργηθῇ συστηματικῶς τὸ ἐνδιαφέρον διὰ τὴν ἵδρυσιν ἰδιωτικῶν σχολείων μετ' οἰκοτροφείου.

9) Ἐξαίρεται ἡ ἀποστολὴ τοῦ Ἑλληνοαμερικανικοῦ Γυμνασίου, χαιρετίζεται μετ' ἐλπίδων πολλῶν ἡ ἵδρυσις Γυμνασίου εἰς τὴν Ἀκαδημίαν Ἁγίου Βασιλείου, ἀποφασίζεται ἡ ἵδρυσις Γυμνασίου Ἀρρένων εἰς τὴν Θεολογικὴν Σχολὴν καὶ ἐκφράζεται ἡ εὐχή, ὅπως αἱ μεγάλαι ὀργανώσεις συμπεριλάβουν εἰς τὸ πρόγραμμά των τὴν ἵδρυσιν Ἑλληνοαμερικανικῶν Γυμνασίων.

10) Ἀποφασίζεται: α) Ἡ ἠθικὴ καὶ ἡ ὑλικὴ ἐνίσχυσις τῆς Θεολογικῆς Σχολῆς, ὡς τοῦ ἀνωτάτου Ἀκαδημαϊκοῦ κέντρου Ἑλληνοχριστιανικῆς ἐκπαιδεύσεως, β) Ἡ ἐνίσχυσις καὶ ἡ ὁλοκλήρωσις τοῦ Διδασκαλικοῦ Κολλεγίου τῆς Ἀκαδημίας Ἁγίου Βασιλείου, γ) Ἡ ἵδρυσις καὶ ἡ λειτουργία εἰς τὴν Θεολογικὴν Σχολὴν καὶ τὴν Ἀκαδημίαν Ἁγίου Βασιλείου ἀνωτέρων Φροντιστηρίων Ἑλληνικῆς γλώσσης καὶ πολιτισμοῦ, δ) Ἡ ἐνίσχυσις τῆς προσπαθείας ὅπως εἰσαχθῇ ἡ Διδασκαλία τῆς Ἑλληνικῆς γλώσσης καὶ πολιτισμοῦ εἰς τὰ μεγάλα Πανεπιστήμια τῆς χώρας καὶ εἰς τὰ Γυμνάσια τῶν πόλεων εἰς τὰ ὁποῖα φοιτοῦν νέοι Ἑλληνικῆς καταγωγῆς, ε) Ἡ ὀργάνωσις τοῦ θεσμοῦ τῶν ὑποτροφιῶν καὶ ἡ ἀποστολὴ νέων εἰς Ἑλλάδα δι' εἰδικὰς σπουδάς, ζ) Ἡ μελέτη τῆς δυνατότητος ἀνταλλαγῆς ἐπιστημόνων ἐκπαιδευτικῶν μεταξὺ Ἑλλάδος καὶ Ἀμερικῆς, η) Ἡ ὑποκίνησις τοῦ ἐνδιαφέροντος τῶν Ἀμερικανῶν Ἐκπαιδευτικῶν καὶ λοιπῶν διανοουμένων διὰ τὴν ἐνίσχυσιν τοῦ πολιτιστικοῦ προγράμματος τῆς Ὁμογενείας, θ) Ἡ ὑποκίνησις τοῦ ἐνδιαφέροντος τῶν ἁρμοδίων ὑπηρεσιῶν τῆς Ἑλλάδος διὰ τὴν ἔμμεσον ἐνίσχυσιν τοῦ ἐκπαιδευτικοῦ προγράμματος τῆς Ὁμογενείας ἰδίως διὰ τῆς ἀποστολῆς ἐποπτικῶν μέσων καὶ βιβλίων, ι) Ἡ μελέτη καὶ ἡ ἔκδοσις ἀναλυτικῶν προγραμμάτων δι' ἕκαστον τύπον σχολείου.

δ΄. Διδακτικὸν Προσωπικόν:

11) Διὰ τὴν ἐπίλυσιν τοῦ προβλήματος τῆς ἐξευρέσεως τοῦ καταλλήλου διδακτικοῦ προσωπικοῦ δι' ὅλους τοὺς τύπους καὶ δι' ὅλας τὰς βαθμίδας τῶν σχολείων ἀποφασίζεται: α) Ἡ ἐνίσχυσις τοῦ Διδασκαλικοῦ Κολλεγίου τῆς Ἀκαδημίας Ἁγίου Βασιλείου, β) Ἡ συστηματικὴ παιδαγωγικὴ κατάρτισις τῶν φοιτητῶν τῆς Θεολογικῆς Σχολῆς, γ) Ἡ κατάλληλος ἐπιμόρφωσις τῶν ἐξ Ἑλλάδος νομίμως εἰσερχομένων ἐκπαιδευτικῶν, δ) Ἡ ὑποκίνησις τοῦ ἐνδιαφέροντος τῶν Ἑλληνοαμερικανῶν Ἐκπαιδευτικῶν, ὅπως ἐνταχθοῦν ἐνεργῶς εἰς τὴν εὐρεῖαν ἐκπαιδευτικὴν προσπάθειαν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, ε) Ἡ ὀργάνωσις καταλλήλων Φροντιστηρίων διὰ τὴν ἐκπαίδευσιν νεανίδων χρησίμων δι' ἔργα βοηθητικὰ εἰς τὰ σχολεῖα.

12) Ἀποφασίζεται ὅπως μελετηθῇ ἁρμοδίως καὶ ἐπισταμένως τὸ θέμα τῆς κατοχυρώσεως τῆς θέσεως τοῦ διδάσκοντος καὶ ἡ οἰκονομική του ἐνίσχυσις.

13) Ἀποφασίζεται ἡ ἵδρυσις Ταμείου Ἀσφαλίσεως Ἐκπαιδευτικῶν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς.

ε΄. Διοίκησις τῆς Παιδείας:

14) Διὰ τὴν καλυτέραν διοίκησιν καὶ ἐποπτείαν τῆς Παιδείας ἀποφασίζεται:

α) Ἡ ὀργάνωσις Κεντρικοῦ Ἐκπαιδευτικοῦ Συμβουλίου ἐξ 25 προσώπων διοριζομένων ὑπὸ τοῦ Ἀρχιεπισκόπου.

β) Ἡ ὀργάνωσις Ἐπισκοπικῶν Ἐκπαιδευτικῶν Συμβουλίων, ἀποτελουμένων ἕκαστον ἐκ πέντε προσώπων.

γ) Ἡ ὀργάνωσις Γνωμοδοτικοῦ Συμβουλίου ἀποτελουμένου ἐξ ἐννέα προσώπων. Τῶν συμβουλίων τούτων πρόεδρος εἶναι ὁ Ἀρχιεπίσκοπος, τεχνικὸς δὲ Σύμβουλος ὁ διευθυντὴς τῆς Παιδείας καὶ τῶν Ἑλληνικῶν Γραμμάτων, βοηθούμενος εἰς τὰ ἔργα του ὑπὸ ἁρμοδίου προσωπικοῦ. Τὰ καταστατικὰ τῶν Συμβουλίων καταρτίζονται ὑπὸ τῆς διευθύνσεως τῆς Παιδείας καὶ ἐγκρίνονται ὑπὸ τοῦ Ἀρχιεπισκόπου.

στ΄. Βοηθήματα καὶ Ἐποπτικὰ μέσα:

15) Ἀποφασίζεται ἡ μελέτη τοῦ θέματος τῶν διδακτικῶν βιβλίων καὶ ἡ ἐπίλυσις τούτων ἁρμοδίως ἐντὸς τοῦ συντομωτάτου δυνατοῦ χρονικοῦ διαστήματος. Πρὸς τούτοις ἀποφασίζεται ἡ ἐξασφάλισις ὅλων ἐκείνων τῶν ἐποπτικῶν μέσων, τὰ ὁποῖα ἐπιβοηθοῦν τὸν διδάσκοντα ὅπως φέρει εἰς πέρας τοὺς μορφωτικοὺς καὶ γλωσσικοὺς σκοποὺς τῶν διαφόρων σχολείων.

ζ΄. Ἡ Οἰκονομικὴ Ἐνίσχυσις τῆς Παιδείας:

16) Ἀποφασίζεται ἡ ἵδρυσις παρὰ τῇ Ἱερᾷ Ἀρχιεπισκοπῇ Εἰδικοῦ Ταμείου Ἐκπαιδεύσεως, σκοποῦντος κυρίως εἰς τὴν ἠθικὴν καὶ ὑλικὴν ἐνίσχυσιν τῶν ἡμερησίων σχολείων καὶ τὸν ἐφοδιασμὸν τούτων διὰ καταλλήλων μέσων.

Πόροι τοῦ Ταμείου ὁρίζονται:

α) 5% ἐκ τῶν γενικῶν εἰσπράξεων τοῦ Δεκαδολλαρίου.

β) Αἱ ἔκτακτοι εἰσφοραὶ ὁμογενῶν διακρινομένων διὰ τὰ φιλεκπαιδευτικά των αἰσθήματα.
γ) Εἰδικὰ κληροδοτήματα διὰ διαθηκῶν εὐσεβῶν καὶ φιλογενῶν τέκνων τῆς Ἐκκλησίας.
δ) Ἄλλοι πόροι, τοὺς ὁποίους προβλέπει τὸ καταστατικὸν τοῦ Ταμείου.

η΄. Ἱερὰ Ἀρχιεπισκοπὴ καὶ Ὁμογένεια:

17) Ἡ 13η Κληρικολαϊκὴ ἐκφράζει τὸν βαθύτατον σεβασμὸν εἰς τὴν Ἀρχιεπισκοπὴν καὶ τὴν ἐκτίμησιν καὶ τὴν προσήλωσιν εἰς τὸ ὅλον ἐκπαιδευτικὸν πρόγραμμα τῆς ἐκκλησίας ἐνταῦθα καὶ ποιεῖται ἔκκλησιν εἰς ὁλόκληρον τὴν Ὁμογένειαν ὅπως ἐνστερνισθῇ τὸ πρόγραμμα τοῦτο καὶ βοηθήσῃ εἰς τὴν πραγματοποίησίν του διὰ ἀμέσου καὶ γενναίας ἠθικῆς καὶ ὑλικῆς προσφορᾶς.

18) Ἐκφράζει βαθύτατον σεβασμὸν εἰς τὸν Ἀρχιεπίσκοπον κ. Μιχαὴλ καὶ τὰ εἰλικρινῆ συγχαρητήρια πάντων διὰ τὸ ἐπιβλητικὸν ἔργον, τὸ ὁποῖον συντελεῖται ὑπὸ τὴν πνευματικήν του καθοδήγησιν.

Δ΄. ΝΕΟΛΑΙΑ

Ὡς πρὸς τὴν Νεολαίαν ἐλήφθησαν αἱ ἀκόλουθοι ἀποφάσεις:

1) Ὅπως ἡ Jr. G.O.Y.A. τεθῇ ὑπὸ τὴν προστασίαν τῆς Sr. G.O.Y.A. ἐπὶ τῇ βάσει τῶν ἀποφασισθέντων κατὰ τὴν τελευταίαν Συνέλευσιν τῆς Sr. G.O.Y.A. εἰς τὸ Συνέδριον τῆς Βοστώνης.

2) Ὅπως ἐκτυπωθοῦν περισσότερα διαφωτιστικὰ φυλλάδια ἐπὶ τῆς Χριστιανικῆς ἠθικῆς πρὸς καθοδήγησιν τῆς νεολαίας εἰς τὴν καθημερινὴν ζωὴν καὶ ἐν γένει ἐφ' ὅλων τῶν ἐκδηλώσεων τῆς Ἐκκλησιαστικῆς μας ζωῆς.

3) Ὅπως ἡ Ἱερὰ Ἀρχιεπισκοπὴ καθορίσῃ τὰ καθήκοντα τοῦ ἱερέως ἀπέναντι τῆς G.O.Y.A. καὶ διὰ γράμματος πληροφορήσῃ τοὺς ἱερεῖς καὶ τὰ μέλη τῆς G.O.Y.A. σχετικῶς.

4) Ὅπως τὸ Διοικητικὸν Συμβούλιον ἑκάστης Κοινότητος ἀπασχολεῖται τοὐλάχιστον ἅπαξ κατὰ τὴν διμηνίαν μὲ τὰ προβλήματα τῆς Νέας Γενεᾶς τῆς Κοινότητος παρουσίᾳ καὶ τοῦ Ἱερέως καθὼς καὶ ἐκπροσώπων ἢ Προέδρων ὅλων τῶν Σωματείων τῆς νέας Γενεᾶς.

5) Ὅπως εἰς ἑκάστην Ἐπισκοπικὴν Περιφέρειαν δημιουργηθῇ ὅμιλος ὁμιλητῶν, οἵτινες νὰ ἀποστέλλωνται εἰς τὰς Κοινότητας καὶ τοὺς νεανικοὺς ὁμίλους πρὸς διαφώτισιν, δημιουργίαν καὶ ἐνίσχυσιν τοῦ ἐνθουσιαστικοῦ στοιχείου.

6) Ὅπως ἐξευρεθῇ τρόπος ὑπὸ τὴν ἡγεσίαν τῆς Ἀρχιεπισκοπῆς διὰ τὴν προσέλευσιν εἰς τὰς τάξεις τῆς G.O.Y.A. τῶν ἐγγάμων νέων καὶ τῶν συζύγων ἐκ μικτῶν γάμων, διὰ τοὺς ὁποίους νὰ γίνεται εἰδικὴ προεργασία κατατοπίσεώς των εἰς τὴν πίστιν, τὰ ἤθη καὶ ἔθιμα ἡμῶν καὶ οἰκείωσίν των εἰς τὰ καθ' ἡμᾶς.

7) Ὅπως δημιουργηθῇ παρὰ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς εἰδικὴ θρησκευτικὴ τελετὴ διὰ τὴν ἐγκαθίδρυσιν τῶν ἀξιωματούχων τῆς G.O.Y.A. ἀγγλιστὶ καὶ Ἑλληνιστί, ἑτοιμασθῇ δὲ κείμενον θρησκευτικοῦ περιεχομένου, τὸ ὁποῖον θὰ εἶναι ὑποχρεωμένον ἕκαστον νέον μέλος νὰ ἀποστηθήσῃ πρὸ τῆς εἰσόδου του εἰς τὴν Γκόγια.

8) Ὅπως ληφθῇ πρόνοια παρὰ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς, ἵνα τινὲς τῶν ἀποφοιτούντων ἐκ τῆς Θεολογικῆς Σχολῆς, ἀποστέλλωνται εἰς κατάλληλα Πανεπιστήμια ἐπὶ διετίαν πρὸς ἐκμάθησιν καὶ ἐκπαίδευσιν ἐπὶ τῶν προβλημάτων τῆς Νεολαίας.

9) Ὅπως ἐνεργήσῃ ἡ Ἱερὰ Ἀρχιεπισκοπὴ πρὸς ἔκδοσιν εἰς ἰδιαίτερον τόμον ὅλων τῶν Μυστηρίων τῆς Ἐκκλησίας μας Ἑλληνιστὶ καὶ Ἀγγλιστί, καθὼς καὶ τὴν εἰς Ἑλληνικὴν καὶ Ἀγγλικὴν ἐκτύπωσιν τῶν σπουδαιοτέρων ἀκολουθιῶν, πρὸς ὄφελος τῶν νέων μας καθὼς καὶ τῶν ἀμοίρων Ἑλληνικῆς Παιδείας. Τὰ βιβλία ταῦτα νὰ ὑποχρεωθοῦν αἱ Κοινότητες νὰ τοποθετήσουν εἰς τοὺς Νάρθηκας.

10) Ὅπως μελοποιηθοῦν αἱ Ἀκολουθίαι τῶν Ἑσπερινῶν καὶ καταρτισθοῦν αἱ χορῳδίαι εἰς αὐτὰς καὶ ἐνισχυθῇ κατὰ τὸν τρόπον τοῦτον ἡ ἀπομάκρυνσις ἐκ τῶν χοροεσπερίδων κατὰ τὰ Σαββατόβραδα.

11) Ὅπως γραφοῦν θεατρικὰ ἔργα Ἐκκλησιαστικοῦ περιεχομένου καὶ μὲ θέματα Ἐκκλησιαστικῆς ἱστορίας καὶ Ἁγιογραφικὰ ἢ ἐν γένει οἰκοδομικῆς ὑφῆς πρὸς τροφοδότησιν καὶ ἀπασχόλησιν τῆς Νέας Γενεᾶς καὶ ἐξοικείωσιν αὐτῆς μὲ τὴν ζωὴν τῆς Ἐκκλησίας.

12) Ὅπως διὰ τὴν Jr. G.O.Y.A. ληφθοῦν ὑπ' ὄψιν αἱ ψυχολογικαὶ διαφοραὶ μεταξὺ ἀρρένων καὶ θηλέων καθὼς καὶ ἡ διαφορὰ ὡς πρὸς τὴν ὡριμότητα καὶ καταρτισθοῦν προγράμματα χωριστὰ δι' ἕκαστον φῦλον καὶ ἡλικίαν.

Ε΄. ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

Ὡς πρὸς τὸν «Ὀρθόδοξον Παρατηρητὴν» ἐλήφθησαν αἱ ἀκόλουθοι ἀποφάσεις:

1) Ὅπως ἐγγραφοῦν ὑποχρεωτικῶς αἱ Κοινότητες εἰς τὸν «Ὀρθόδοξον Παρατηρητὴν» διὰ 10 ἕως 20 φύλλα. Καὶ εἰδικῶς: Αἱ Κοινότητες κάτω τῶν 200 μελῶν διὰ δέκα φύλλα καὶ αἱ ἄνω τῶν διακοσίων διὰ εἴκοσι καὶ περισσότερα.

2) Ὅπως αἱ ἄνω τῶν 250 μελῶν Κοινότητες ἐγγραφοῦν ὑποχρεωτικῶς εἰς τὴν σελίδα: Attend Church Services.

3) Ὅπως αἱ Κοινότητες μελετήσουν σοβαρῶς τὴν ἀγορὰν τοῦ «Ὀρθοδόξου Παρατηρητοῦ» δι' ὅλα τὰ μέλη των καὶ τὴν δυνατότητα τῆς συγχωνεύσεως τοῦ Κοινοτικοῦ Περιοδικοῦ μετὰ τοῦ «Ὀρθοδόξου Παρατηρητοῦ».

4) Ὅπως ὅλαι αἱ Κοινότητες διὰ τῶν Κοινοτικῶν ὀργανισμῶν (Φιλόπτωχος, Γκόγια κ.λ.π.) ὀργανώσουν εἰδικὴν ἐκστρατείαν διὰ τὴν ἐγγραφὴν νέων συνδρομητῶν.

5) Ἐκφράζεται ἡ εὐχὴ ὅπως ὁ «Ὀρθόδοξος Παρατηρητὴς ἐκδοθῇ διὰ τὰ μέλη τοῦ δεκαδολλαρίου καὶ ἀποσταλῇ δωρεὰν πρὸς αὐτά. Ἡ ἔκδοσις νὰ γίνῃ τὸν Ἰούνιον καὶ νὰ ἔχῃ 32 σελίδας. Διὰ τὸν σκοπὸν αὐτὸν διατίθεται τὸ ποσὸν τῶν 4.500 δολλαρίων.

6) Ὅπως διαφωτισθοῦν οἱ Χριστιανοί μας διὰ τὴν ἀποστολὴν χρηματικῶν δωρεῶν εἰς τὸ ταμεῖον τοῦ «Παρατηρητοῦ» μὲ τὴν ἐντολὴν νὰ χρησιμοποιηθοῦν διὰ τὴν ἀνάπτυξίν του.

7) Ὅπως διορισθῇ εἰς ἑκάστην ἐπισκοπικὴν περιφέρειαν τριμελὴς ἐπιτροπή, ἥτις ἐν συνεργασίᾳ μετὰ τοῦ Ἐπισκόπου νὰ παρακολουθήσῃ τὴν ἐφαρμογὴν τῶν ἀνωτέρω ἀποφάσεων καὶ ἡ ὁποία νὰ ἐνδιαφέρεται διὰ τὴν τροφοδότησιν τοῦ «Ὀρθοδόξου Παρατηρητοῦ» μὲ ὅλα τὰ ἐνδιαφέροντα νέα τῆς Ἐκκλησιαστικῆς ζωῆς τῆς Ἐπισκοπικῆς περιφερείας.

ΣΤ'. ΟΙΚΟΝΟΜΙΚΑ

Ὡς πρὸς τὰ Οἰκονομικὰ ἐλήφθησαν αἱ ἀκόλουθοι ἀποφάσεις:

1) Ὅπως καταβληθῇ ἐντατικὴ προσπάθεια ἐκ μέρους ὅλων, Ἀρχιεπισκοπῆς, Ἐπισκόπων, Ἱερατικῶν Προϊσταμένων καὶ Κοινοτικῶν Συμβουλίων πρὸς ὁλοκλήρωσιν τοῦ Θεσμοῦ τοῦ Δεκαδολλαρίου, τὸ ὁποῖον καθορίζεται ὡς ὁ πάγιος, συγκεκριμένος καὶ σπουδαιότατος πόρος τῆς ζωῆς καὶ δράσεως τῆς Ἐκκλησίας μας ἐν Ἀμερικῇ.

2) Ὅπως ἀπροφασίστως ἐφαρμοσθῇ παρ' ἑκάστης Κοινότητος τῆς Ἀρχιεπισκοπῆς ἡ ἀπόφασις τῆς 12ης Γεν. Ἐκκλησιαστικῆς Συνελεύσεως περὶ συγχωνεύσεως καὶ συνταυτίσεως τοῦ Δεκαδολλαρίου καὶ τῆς εἰσφορᾶς πρὸς τὴν Κοινότητα εἰς μίαν καὶ μόνην συνδρομήν, χωρὶς νὰ γίνεται καμμία διάκρισις, καὶ ἀποστολῆς τῶν εἰσπραττομένων ποσῶν εἰς τὴν Ἀρχιεπισκοπὴν κατὰ τριμηνίαν.

3) Ὅπως ἀπὸ τοῦδε καὶ εἰς τὸ ἑξῆς ἡ Ἀρχιεπισκοπὴ ἔχῃ τὸ δικαίωμα νὰ ἐπιβάλῃ κυρώσεις κατὰ τὴν κρίσιν της ἐπὶ τῶν Ἱερέων καὶ τῶν Κοινοτήτων ποὺ δὲν ἐφαρμόζουν πιστῶς καὶ κατὰ γράμμα τὴν ἀπόφασιν τῆς 12ης Ἐκκλησιαστικῆς Συνελεύσεως τῆς Ἀρχιεπισκοπῆς περὶ συγχωνεύσεως καὶ συνταυτίσεως τοῦ Δεκαδολλαρίου καὶ τῆς εἰσφορᾶς πρὸς τὴν Κοινότητα εἰς μίαν συνδρομὴν καὶ ἐμβάζουν κατὰ τριμηνίαν ἀνελλιπῶς εἰς τὴν Ἀρχιεπισκοπὴν τὰ δι' αὐτὴν εἰσπραττόμενα ποσὰ ἐκ μέρους τῶν Διοικ. Συμβουλίων.

4) ΙΔΡΥΕΤΑΙ παρὰ τῇ Ι. ΑΡΧΙΕΠΙΣΚΟΠΗ ΙΔΙΑΙΤΕΡΟΝ ΕΙΔΙΚΟΝ ΤΑΜΕΙΟΝ (Special Fund) πρὸς οἰκονομικὴν ἐνίσχυσιν τῶν ὑπαρχόντων Ἡμερησίων Ἑλληνοαμερικανικῶν Σχολείων καὶ τῶν Ἱδρυθησομένων ἐν τῷ μέλλοντι ὑπὸ τῶν Κοινοτήτων τῆς Ἀρχιεπισκοπῆς, ἀναλόγως τῶν ἀναγκῶν των καὶ κατὰ τὴν κρίσιν τῆς Ἀρχιεπισκοπῆς. Εἰς τὸ ταμεῖον τοῦτο ἡ Ἀρχιεπισκοπὴ θὰ προσφέρῃ ἐτησίως 5% ἐκ τοῦ εἰσοδήματος τοῦ Δεκαδολλαρίου. Νὰ κληθῶσι δὲ αἱ Κοινότητες καὶ Ὀργανώσεις, τὰ Σωματεῖα, Κλῆρος καὶ Λαὸς τῆς Ἀρχιεπισκοπῆς νὰ ἐνισχύσωσι τὸ Ταμεῖον τοῦτο δι' ἐθελουσίων ἐτησίων συνεισφορῶν ἀναλόγως πρὸς τὰς δυνάμεις των τὰς οἰκονομικάς. Πρὸς μεγαλυτέραν δὲ ἐνίσχυσιν καὶ πλουτισμὸν τοῦ Ταμείου τούτου ἀποφασίζεται, ὅπως ἑκάστη Κοινότης ἀναλάβῃ τὴν ὑποχρέωσιν νὰ ἐξασφαλίζῃ ἐτησίως ἕνα σημαντικὸν ἀριθμὸν Δωρητῶν δυναμένων νὰ προσφέρουν ἐτησίως ἡγεμονικὰς Δωρεὰς ὑπὲρ τοῦ ἱεροῦ τούτου σκοποῦ.

5) Ὅπως εἰς τὸ ἑξῆς ἡ Ἀρχιεπισκοπὴ ἔχει τὸ δικαίωμα νὰ προβαίνῃ διὰ τοῦ ἁρμοδίου Τμήματος τοῦ Δεκαδολλαρίου ἢ καὶ διὰ τῶν Ἐπισκοπικῶν Γραφείων εἰς ἔλεγχον τῶν εἰσπράξεων τοῦ Δεκαδολλαρίου εἰς οἱανδήποτε Κοινότητα κρίνῃ σκόπιμον καὶ ἐπιβεβλημένον.

6) Ὅπως καταβληθῇ προσπάθεια ἐκ μέρους τῆς Ἀρχιεπισκοπῆς, ὥστε ὅλαι αἱ Κοινότητες ἐφαρμόζουν ὁμοιόμορφον Λογιστικὸν Σύστημα καὶ προμηθευθοῦν ὁμοιόμορφα Λογιστικὰ βιβλία. Ἐπίσης, ὅπως ἡ Ἀρχιεπισκοπὴ ἐφοδιάζῃ τὰς Κοινότητας μὲ ὁμοιόμορφον ὑπόδειγμα Λογιστικῶν Καταστάσεων Ἀπολογισμῶν καὶ Προϋπολογισμῶν πρὸς διευκόλυσιν τῶν Κοινοτήτων εἰς τὴν τακτικὴν ὑποβολὴν τούτων εἰς τὴν Ἀρχιεπισκοπὴν ὡς προβλέπεται ὑπὸ τῶν Καταστατικῶν περὶ Κοινοτήτων τῆς Ἀρχιεπισκοπῆς.

7) Ὅπως ἡ Ἱερὰ Ἀρχιεπισκοπὴ ἀπευθύνῃ ἐκ μέρους καὶ διὰ λογαριασμὸν τῆς 13ης Ἐκκλησιαστικῆς Συνελεύσεως συγχαρητήρια καὶ εὐχαριστίας εἰς τὴν ΓΚΟΓΙΑ διὰ τὴν ἀπόφασιν τὴν ὁποίαν ἔλαβον εἰς τὴν ἐν ΒΟΣΤΩΝΗ τελευταῖον αὐτῶν ΕΘΝΙΚΟΝ ΣΥΝΕΔΡΙΟΝ ἵνα:

α) Προσφέρουν διάφορα μέλη αὐτῆς ἐθελοντικῶς τὰς ὑπηρεσίας των εἰς τὸ Γραφεῖον τοῦ Δεκαδολλαρίου τῆς Ἀρχιεπισκοπῆς.

β) Προσπαθήσουν νὰ εἰσπράξουν τὸ Δεκαδολλάριον ἀπὸ ὅλα τὰ μέλη τῆς Ὀργανώσεώς των, τὰ ὁποῖα δὲν ὑποχρεοῦνται εἰς τὴν καταβολὴν τοῦ Δεκαδολλαρίου κατὰ τὸν θεσμὸν τοῦτον.

8) "Οπως ἀπὸ τοῦδε καὶ εἰς τὸ ἑξῆς αἱ Κοινότητες εἰς τὰς ὁποίας λαμβάνει χώραν τὸ Κληρικολαϊκὸν Συνέδριον, καταβάλλωσιν εἰς τὸ ταμεῖον τῆς 'Αρχιεπισκοπῆς τὰ 25% τῶν καθαρῶν κέρδων τοῦ Συνεδρίου καὶ κατατίθεται τὸ ποσὸν τοῦτο εἰς τὸ εἰδικὸν ταμεῖον τῆς ἐκπαιδεύσεως.

Ζ'. ΠΑΤΡΙΑΡΧΙΚΟΣ ΕΡΑΝΟΣ

ΑΠΟΦΑΣΙΖΕΤΑΙ:

1) "Οπως συνεχισθῇ ὁ Πατριαρχικὸς "Ερανος ἐπὶ μίαν ΤΡΙΕΤΙΑΝ καὶ ὅπως καταβληθῇ ἐντατικὴ προσπάθεια ἐκ μέρους τῆς 'Αρχιεπισκοπῆς καὶ τῶν Κοινοτήτων διὰ τὴν πλήρη ἐπιτυχίαν τοῦ ἐράνου.

2) "Οπως αἱ Κοινότητες δύνανται νὰ ἐφαρμόσουν οἱονδήποτε σχέδιον θεωροῦν καταλληλότερον διὰ τὴν εἴσπραξιν τῆς ἀναλογίας, ἡ ὁποία ὡρίσθη εἰς ἑκάστην Κοινότητα ὑπὸ τῆς Κεντρικῆς 'Επιτροπῆς τοῦ Πατριαρχικοῦ 'Ερανου. 'Ως ἓν καλὸν σχέδιον συνιστᾶται τὸ ἐφαρμοσθὲν ἤδη ὑπὸ τῶν Κοινοτήτων Κοιμήσεως Θεοτόκου καὶ 'Ηνωμένης Κοινότητος Εὐαγγελισμοῦ 'Αγίου Δημητρίου Σικάγου καὶ Ντέϊτον ΟΧΑΙΟ μὲ λίαν ἀγαθὰ ἀποτελέσματα. Κατὰ τὸ σχέδιον τοῦτο τὸ ποσὸν τῆς ἀναλογίας ἑκάστης Κοινότητος διαιρεῖται διὰ τοῦ ἀριθμοῦ τῶν μελῶν αὐτῆς καὶ καθορίζεται οὕτω ἡ ἀναλογία ἑκάστου Μέλους. "Εκαστον Μέλος δὲ πληρώνει τὴν ἀναλογίαν του αὐτὴν εἴτε εἰς τρεῖς δόσεις, εἴτε ἐφάπαξ κατὰ τὰς δυνάμεις του.

3) "Οπως ἡ Κεντρικὴ 'Επιτροπὴ τοῦ Πατριαρχικοῦ 'Ερανου ἢ τὸ Μ. Συμβούλιον τῇ συμβουλῇ εἰδικῶν περὶ τὰ οἰκονομικὰ τοποθετήσῃ τὰ εἰς τὸ Ταμεῖον τοῦ Πατριαρχικοῦ 'Ερανου κατατεθειμένα Κεφάλαια εἰς ἓν Μελετημένον Investment Program διὰ τοῦ ὁποίου θὰ ἐξασφαλίζεται ἕνα ἐπιπρόσθετον ἔσοδον.

Η'. 14η ΚΛΗΡΙΚΟΛΑΪΚΗ ΣΥΝΕΛΕΥΣΙΣ

'Αποφασίζεται ὅπως ἡ 14η Κληρικολαϊκὴ Συνέλευσις (ἔτος 1958) συγκληθῇ εἰς τὴν πόλιν Salt Lake City, Utah.

Θ'. ΜΕΛΗ ΜΙΚΤΟΥ ΣΥΜΒΟΥΛΙΟΥ

Α'. 'Υπεδείχθησαν ὡς μόνιμα μέλη τοῦ Μικτοῦ Συμβουλίου At Large οἱ κάτωθι:

1) Οἱ Πρόεδροι τῶν ὀργανώσεων: ΑΧΕΠΑ, ΓΚΑΠΑ καὶ ΓΚΟΓΙΑ.

2) Αη 'Επισκοπικὴ περιφέρεια:
Σ. Σκούρας, Π. Κουρίδης.

Βα 'Επισκοπικὴ περιφέρεια:
Π. Δῆμος, Π. Ντημέτς.

Γη 'Επισκοπηκὴ περιφέρεια:
Α. Πάππας, Κ. Κοτσιλίμπας.

Δη 'Επισκοπικὴ περιφέρεια:
Σ. Πόντης.

Εη 'Επισκοπικὴ περιφέρεια:
Β. Χέλης.

Β'. Γενομένων ἀρχαιρεσιῶν, ἐξελέγησαν μέλη τοῦ Μικτοῦ Συμβουλίου διὰ τὴν ἑπομένην Διετίαν:

Αη 'Επισκοπικὴ περιφέρεια:
ΚΛΗΡΙΚΟΙ: Γεώργιος Παπαδέας, Δημ. Στεφανόπουλος.
ΛΑΪΚΟΙ: Β. Καλομοίρης, Ι. Θῆβος, Κωνστ. Γουλανδρῆς.

Βα 'Επισκοπικὴ περιφέρεια:
ΚΛΗΡΙΚΟΙ: Γ. Μαστραντώνης, Β. Γρηγοριάδης.
ΛΑΪΚΟΙ: Χρῆστος Λυγερός, Α. Πεπόνης, Ο. Κορομπιλᾶς.

Γη 'Επισκοπικὴ περιφέρεια:
ΚΛΗΡΙΚΟΙ: Α. Ρίζος, Ι. Ζανέτος.
ΛΑΪΚΟΙ: Μ. Πάγος, 'Ηλ. Κολοφωλιᾶς, Κ. Μπουκουβάλας.

Δη 'Επισκοπικὴ περιφέρεια:
ΚΛΗΡΙΚΟΙ: Σ. Κατσάρης, Λ. Κοντογιάννης.
ΛΑΪΚΟΙ: Π. Δικαίου, Ν. Ντάλλας, Π. Μανώλης.

Εη 'Επισκοπικὴ περιφέρεια:
ΚΛΗΡΙΚΟΙ: Δ. Μέκρας, Χ. Χατζόπουλος.
ΛΑΪΚΟΙ: Ν. Μαμαλάκης, Π. Λεβέντης Jr., Θ. Καβαλλάρης.

ΣΤη 'Επισκοπικὴ περιφέρεια:
ΚΛΗΡΙΚΟΙ: Δ. Παπαντωνίου, Ι. Γεράνιος.
ΛΑΪΚΟΙ: Β. Οἰκονόμου, Δ. Κωνσταντινίδης, Α. Γαλάνης.

Ζη 'Επισκοπικὴ περιφέρεια:
ΚΛΗΡΙΚΟΙ: Ν. Βαλατέλλης, Θ. Κολύβας.
ΛΑΪΚΟΙ: Ε. Λαζαρίδης, Κ. Κονιαλίδης, Σ. Τσομλεκτσόγλου.

ΚΑΝΑΔΑ:
ΚΛΗΡΙΚΟΙ: Ν. Σαλάμης.
ΛΑΪΚΟΙ: Γ. Γρίβας.

ΕΠΙΛΑΧΟΝΤΕΣ

Αη 'Επισκοπικὴ περιφέρεια:
ΚΛΗΡΙΚΟΙ: Γ. Ροῦσσος.
ΛΑΪΚΟΙ: Ι. Μπουρνιᾶς.

Βα 'Επισκοπικὴ περιφέρεια:
ΚΛΗΡΙΚΟΙ: Θ. Θαλασσινός.
ΛΑΪΚΟΙ: Κ. Κουκούλης.

Γη 'Επισκοπικὴ περιφέρεια:
ΚΛΗΡΙΚΟΙ: Σ. 'Αντωνίου.
ΛΑΪΚΟΙ: Π. Μπελογιάννης.

Δη 'Επισκοπικὴ περιφέρεια:
ΚΛΗΡΙΚΟΙ: Μ. Τριποδάκης.
ΛΑΪΚΟΙ: Μ. 'Αλεξάνδερ.

Εη 'Επισκοπικὴ περιφέρεια:
ΚΛΗΡΙΚΟΙ: Χ. Παπαλάμπρου.
ΛΑΪΚΟΙ: Α. Τζούνης.

ΣΤη 'Επισκοπικὴ περιφέρεια:
ΚΛΗΡΙΚΟΙ: Φ. Παγιάτης.
ΛΑΪΚΟΙ: Α. Μπέλλης.

RESOLUTIONS

We, the clergy and lay representatives of the Greek Orthodox Church in North and South America, assembled at its Biennial Ecclesiastical Congress at the Sheraton Park Hotel in Washington:

I. Express our steadfast loyalty, devotion and respect to our highest ecclesiastical authority, the Ecumenical Patriarch, His Holiness, Athenagoras I.

II. Extend to our President, Dwight D. Eisenhower, our deep gratitude and appreciation for his participation in the dedication ceremonies at St. Sophia Cathedral.

III. Convey our brotherly greetings to all of our fellow Americans, irrespective of race, creed or social status, and urge them to cooperate with one another in the spirit of complete understanding and Christian brotherhood for the solution of the pressing domestic and international problems facing us.

IV. Emphasize the great danger confronting mankind from Communism and its ever spreading anti-religious influence, and pray for the release from enslavement of so many millions who are forcibly detained beyond the Iron Curtain

V. Impress upon our Greek Orthodox Communicants the necessity of interesting themselves in our younger generation so that by precept and example it may be taught the religious, the moral and the decent way of life.

VI. Assert, that despite our intellectual, educational and technological advances, nothing has been found to supplant the role of religion in our civilization and that unless we can maintain for ourselves and the generations to come our basic religious principles, it shall be impossible for mankind to survive.

VII. Express our steadfast loyalty, devotion, and trust for the principles upon which there are based the functions of love, freedom and righteousness as enunciated by the Constitution of the United States of America.

VIII. Extend to all media of communication our thanks for courtesies rendered to the Ecclesiastical Congress of the Greek Orthodox Churches.

Whereas, the Congress of the United States failed to pass liberal immigration laws this past session, and

Whereas, the Congress failed to pass six Senate bills, designed to extend and improve the Refugee Laws of 1953, and

Whereas, the passing of both Immigration and Refugee laws is a humanitarian objective which will aid persons of all religious faiths desiring to enter the United States,

Now, therefore, be it resolved that the Congress of the United States enact more liberal Immigration Laws wiping away the discriminatory "nationalities quota" and "mortgage provisions" and other weaknesses in said Immigration Law, and

Further, Resolved, that Congress enact a law extending and liberalizing the Refugee Law of 1953.

Resolved that 13th Biennial Congress of Greek Orthodox Churches of North and South America extend to all Greek-American newspapers and radio and TV stations the many thanks for the excellent services and publicity rendered to this Congress and that letters be written to each such paper, radio station and TV station individually.

Resolved that 13th Biennial Congress of the Greek Orthodox Churches of North and South America extend to the Associated Press, United Press, International News Service and the press of Washington, D. C., its sincere thanks for the courtesies extended in news coverage of said Congress.

Whereas, there has been proposed at this 13th Biennial Ecclesiastical Congress of Greek Orthodox Churches that there be established a separately dedicated ecclesiastical area as an independent religious state in Constantinople for the use of the Supreme Holy See of the Greek Orthodox Church, headed by His All Holiness, the Ecumenical Patriarch, and

Whereas, we know of the thoughts and desires of His All Holiness and the Holy Synod pertaining to the establishment of said independent religious state, to be contrary to this proposal,

Now, therefore, be it Resolved by the delegates to the 13th Biennial Ecclesiastical Congress of Greek Orthodox Churches of North and South America that said proposal of the establishment of an independent religious state in Constantinople be and it is hereby voted in the negative.

Whereas, His Eminence Archbishop Michael has, since his arrival in 1950, lent great prestige and rendered great and dedicated service to Greek Orthodoxy in the Western Hemisphere, and

Whereas, immeasurable gains have resulted under his guidance and direction to the continued progress of our beloved Church in all facets of our Church life and activity, and

Whereas, our Church is grateful for and needful of his inspiring and constant attention and direction —

We, the delegates to this Congress, express gratefully to Almighty God our fervent thanks for His Grace upon us in the person of Archbishop Michael and pray that in His benevolent blessings will grant our esteemed Shepherd many years to the progress of our Church and glory to God.

Whereas, Washington, District of Columbia, is the seat of the United States Government, and the center of the struggle against the Communist World that is trying to destroy Christianity, and

Whereas the Greek Orthodox Church in America is one of the foremost leaders against Atheistic, Communistic or other forms of totalitarian doctrines, and

Whereas, all major faiths have their highest Church officials in the City of Washington, in a strategic location to influence the Democratic processes of our Government, and, since our own Greek Orthodox Chuurch does not have any high Church official located in the Nation's capital where he can influence public opinion,

Be It Therefore Resolved, that the 13th Biennial Congress of the Greek Orthodox Church of North and South America reaffirm the Resolution passed in the 12th Biennial Congress of the Greek Orthodox Church, meeting at Savannah, Georgia, that a Diocese be established in Washington, District of Columbia, so that the interests of our Orthodox Faith in the United States be actively protected and advanced.

Whereas, the Clergy-Laity Council of the Archdiocese of North and South America has grown in prestige in this country to the extent that great demands are made at each succeeding Biennial Ecclesiastical Congress by clergy and laymen to be nominated, and

Whereas, there are certain laymen who have rendered such outstanding services to the Archdiocese and to Orthodoxy in general that their presence on the Clergy is mandatory, and

Whereas, by reason of the mandatory need of these laymen on the Council, it lessens the opportunity of other worthy laymen from being elected to the Council,

Now Therefore Be It Resolved, that the Constitution be amended as follows:

1) That Spyros P. Skouras and Peter Kourides of Diocese I; Pierre DeMets and Paul Demos of Diocese II; Thomas A. Pappas and Charles Kotsilibas Davis of Diocese III; Spiros Ponty of Diocese IV; and William G. Heris, Jr., of Diocese V, be elected to the Clergy-Laity Council at large for life so long as they faithfully serve, in the opinion of the Archbishop of North and South America, Orthodoxy and the principles of the Greek Archdiocese and their election will not be charged to the number of elected laymen set forth for each diocese.

2) That the National President of each of the Order of Ahepa, the G.A.P.A. and G.O.Y.A. during the term of his office be automatically designated as a member at-large of the Clergy-Laity Council with equal rights and privileges of full membership in the Clergy-Laity Council of the Greek Archdiocese of North and South America.

Whereas, the successful undertaking of a Congress of Clergy-Laity and Philoptochos of Greek Orthodox Churches requires untold hours of planning and direction and requires numerous committees of diligent and devoted workers, and

Whereas, these workers, under the leadership of its General Chairman Louis P. Maniatis, the Reverend Fathers and Presidents and Board of Trustees of St. Sophia and SS. Constantine and Helen Churches and the officers and members of said Congress Committees executed their duties and responsibilities in an exemplary manner, and whereas, this Congress will go down in the records as one of the finest ever held,

Now, Therefore, Be It Resolved, that this Congress go on record extending its congratulations to the General Chairman, Louis P. Maniatis, and committeemen and committeewomen who made this Congress a most memorable one.

Be It Resolved, that the Archdiocese respectfully be asked not to allow clergy or laymen from Western Hemisphere to solicit funds in different communities.

Be It Resolved, that all sessions of the Biennial Congresses of the Greek Orthodox Churches of North and South America proceed according to the provisions of the Roberts Rules of Parliamentary Procedure.

Be It Further Resolved, that all persons designated to the chair, general sessions of a Congress, have an official Parliamentarian appointed to advise the chair on all questions of procedure at each session.

Προσέχετε, ἀγαπητοί, μήπως οἱ εὐεργεσίες τοῦ Θεοῦ οἱ πολλὲς γίνουν κρίμα σὲ σᾶς, ἂν δὲν πολιτευόμαστε ἄξια στὸ θέλημά Του καὶ δὲν πράχνουμε τὰ καλὰ καὶ εὐάρεστα ἐνώπιόν Του μὲ ὁμόνοια. . . .

Δὲν πρέπει νὰ λιποτακτοῦμε ἀπὸ τὸ θέλημά Του. . . .

Ἂς κολληθοῦμε στὴν εὐλογία Του κι' ἂς δοῦμε ποιοὶ εἶναι οἱ δρόμοι ἀπὸ τοὺς ὁποίους αὐτὴ ἡ εὐλογία ἔρχεται σὲ μᾶς. . . .

Αὐτὸς ποὺ ἀγαπᾶ τὸν Χριστὸ ἂς κάνει τὰ παραγγέλματα τοῦ Χριστοῦ. Μέσα στὴν ἀγάπη ἔγιναν τέλειοι ὅλοι οἱ ἅγιοι, χωρὶς τὴν ἀγάπη τίποτε δὲν εἶναι εὐάρεστο στὸν Θεό.

['Απὸ τὴν πρὸς Κορινθίους 'Επιστολὴν Κλήμεντος Ρώμης]

THE EXHIBITION OF BYZANTINE ART

By PHILIP D. EMMANUEL, Director,
Department of Education and Greek Letters

THANKS to the initiative of the Greek Archdiocese, the delegates to the 13th Biennial Clergy-Laity Congress, as well as a great number of intellectuals and connoisseurs were given the opportunity to attend an imposing exhibition of works of Byzantine Art, especially icons, organized in the capital of our nation.

Those who are deeply concerned about the cultural obligations of our ethnic religious group towards the younger members as well as towards our broader social environment, welcomed with joy and hope this exhibition, seeing it as the starting point of a series of promising and mature cultural manifestations. Indeed, as our group here is the bearer of the most privileged tradition, it could not but project this tradition, thus making it the stimulus for higher inspiration and aesthetic delight. This may be our concrete and positive contribution to the tendency, explicit in this country, to become more and more acquainted with the Greek-Christian past.

It is true that Byzantine art does not include and does not represent the entire great Greek art. This means that it cannot be projected as the aesthetic materialization of the totality of thoughts, speculations and emotions that the Greek mind and heart have experienced and expressed during those long centuries. However, this art may unquestionably be considered as the most perfect achievement in the long, the endless effort of the Christian personality to express as faithfully and aesthetically as possible the great truths, unshakable doctrines, symbols, new reality and persons that the Greek Orthodoxy brought and imposed to us.

Religious art is as old as the religious feeling that this art expresses. Pressed by the basic and eternal questions about life and death, man has always sought the metaphysical causes,

EXHIBITION OF BYZANTINE ART. His Eminence, Archbishop Michael, the Rt. Rev. Bishop Athenagoras, Professor Anastos of Harvard University, and Louis Maniates.

has attempted to reach the divine power that lies beyond the realities and phenomena, has experienced deep religious emotions, has expressed these emotions in various ways, finally has made art. This art has reached, at certain periods, its peak. A vivid example of this is the "Golden Age" of Greece. The artist of this legendary period managed to grasp the meaning of harmony and absolute beauty and gave life to the "Pentelic" marble. Later on, during the bloom of the western world, the brush of the great masters performed miracles on canvas or on the walls of the cathedrals. In spite of these facts, no religious art can compare with the Byzantine art and surpass its achievements, especially in the field of painting. What characterizes this art is the close relationship and explicit harmonization between content and form. The Byzantine artist, whether he lived during the period of bloom or in that of "diaspora," tried to express himself symbolically or, at better moments, to instill spirit to the icon, thus lending a character of simplicity to his work. The material element, the analogy, the anthropocentrical interpretation and expression are almost alien to his temperament. Thus, the most prominent elements of his art are eternal truth, dogma, the sacrifice of the present life, Christian virtue, the escape from the temporary and the elevation towards the spiritual, towards the essence and form of God, as He was revealed at the "Fulness of Time." God is spirit and the path leading to Him — the icon — should be entirely spiritual.

This spiritual element dominates, indeed, the pure Byzantine art and this is what makes this art not only a stimulus for aesthetic delight, but also and above all one for religious emotion and prayer.

It is obvious that the Byzantine artist achieved what he did because he had the privilege to live at the same

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SUNDAY SCHOOL NOT ENOUGH

By The REV. ANTHONY CONIARIS
Minneapolis, Minn.

MEETING a boy on the street one day a clergyman asked him: "Sonny boy, who made you?"

"Well, to tell you the truth," the little boy replied, "I ain't done yet."

No child is born into this world a finished product. Every child must be made. There are many things that influence a child's making. The two most important — which we shall consider in this article — are the Sunday school and the home.

I think we all know that the Sunday school is not a "dumping ground" where we leave our children so that we may be able to go to church in peace. I think we all know that the purpose of the Sunday school is to teach our children to "know, love and serve our Lord Jesus Christ" to the end that they may be forever happy with Him in this world and in the next. For parents there is no more important duty in life than the education of their children in the Christian faith. Parents give their children life, but if they have not taught them the purpose of life, they have given them nothing. Parents may give their children an education, but if they do not teach them how to use their knowledge, they fail pitifully. Parents may give their children food, shelter and clothing, but if they have not taught them to nourish their souls through prayer and the sacraments, they have starved them.

Two condemned murderers facing execution issued a joint statement to the press in their final hours, stating why they did not protest their punishment. They wrote: *"We wish to say in partial excuse for ourselves, that we did not have a fair chance in life. Coming from broken homes we grew up in neglect. . . . Religious training would have pointed us in the right direction, but we were not taken to Sunday school or to church services."*

Or take the other young man who was condemned to die in the electric chair. When the warden asked him if he had anything to say before he died, he became red with rage, and pointing to his parents said, *"My mother and father over there should be in this electric chair. They taught me nothing about God or religion or of living a good life. I learned it from the chaplain, when it was too late to live."*

This does not mean that if a child goes to Sunday school, he will automatically become a good person. There are children who go to Sunday school and yet end up in juvenile courts. Why? For the simple reason that the Sunday school is ineffective if the home does not work along with it. And many times the home teaches youngsters the exact opposite of what they learn in Sunday school. Here are some examples:

In Sunday school children are taught to be honest. At home mom or dad encourage them to lie about their age in order to enter a movie free or to escape paying fare on the bus.

In Sunday school children are taught to obey the law. At home dad drives the car through a red light. Junior objects saying that according to the law we should stop for a red light. And dad says in reply, "That's all right, junior. There was no policeman around."

In Sunday school children are taught the importance of Sunday worship. At home the child is told that he does not have to attend church *every* Sunday.

We could go on mentioning many more such examples of how the home actually destroys what the Sunday school endeavors to build. According to Dr. Adelaide Johnson, psychiatrist at the Mayo Clinic who has done much research in juvenile delinquency, almost all delinquency in children has its cause in the parents. The parent who encourages the child to lie about his age is actually telling him that honesty and the other Christian virtues are a lot of hooey. The parent who goes through the red light when there is no law officer in sight, is actually teaching his child that it is permissible to break the law if you can get away with it. The parent who goes to church whenever he feels like it, actually teaches his child that God and the church are to be obeyed only if we feel like it.

Sunday school classes have begun in most ouf our parishes. May we impress upon parents the tremendous importance of bringing their children to Sunday school every Lord's Day. May we also impress upon them the important fact that what the child learns in Sunday school he must see practiced at home during the week. It is only when the home works together with the Sunday school that we shall be able to raise a generation of children that will bring peace, love and harmony to a world that is torn by hatred and war.

Michelangelo once saw a person throw away a piece of marble as useless. He asked for the marble saying: "Bring it into my studio. An angel is imprisoned in that marble and I intend to set him free." God, in like manner, says of every child in this world: "Give me that child. An angel is imprisoned within him. With the help of the Sunday school and the home I intend to set that angel free."

ΠΝΕΥΜΑΤΙΚΑΙ ΣΚΕΨΕΙΣ

Ὑπὸ ΑΘΑΝΑΣΙΟΥ Δ. ΠΑΛΛΗ

Τὸν πόνον τοῦ ἀσεβοῦς ποῖος θὰ πραύνῃ;

Εἰς τὸν κόσμον αὐτὸν κλαίει βέβαια καὶ ὁ δίκαιος πολλὲς φορὲς καὶ δάκρυα χύνει καὶ στεναγμοὺς ἐκβάλει καὶ μὲ πίκρες ποτίζεται· ἀλλὰ τὰ δάκρυά του ἔρχεται καὶ τὰ σπογγίζει τὸ ἀόρατο χέρι τοῦ Ἰησοῦ καὶ τοὺς στεναγμούς του ἀπομακρύνει καὶ τὶς πίκρες του γλυκαίνει ἡ γλυκειὰ καὶ στοργικὴ φωνή του.

Ἀλλὰ τὸν πόνον τοῦ ἀσεβοῦς, ποὺ κλαίει, ὅταν τὸν εὑρίσκῃ μία κακοτυχία, ποῖος θὰ πραΰνῃ; τὴν λύπην τοῦ ἀδίκου καὶ ἀμετανοήτου ἁμαρτωλοῦ, ποὺ θρηνεῖ καὶ ὀλοφύρεται, ὅταν ἀντικρύζῃ νεκρὸν ἀγαπημένον του πρόσωπον; ποῖος θὰ μετριάσῃ; Ὁ πλοῦτος; τὰ διάφορα ὑλικὰ ἀγαθά; ἡ δόξα ἡ κοσμική; τὰ πολυώροφα μέγαρα; τὸ πλῆθος τῶν συντρόφων τῆς ἀνόμου ζωῆς του; Ἀλοίμονον! Ὅλα αὐτὰ εἶναι ἀνίκανα νὰ πραΰνουν τοιούτους πόνους, εἶναι ἀνίσχυρα νὰ μετριάσουν τοιαύτας συμφοράς. Πολὺ ὀρθὰ εἶπε κάποιος, ὅτι τὰ δάκρυα, ποὺ πέφτουν εἰς τὸν χρυσοΰφαντον τάπητα τοῦ ἀσεβοῦς καὶ ἀδίκου εἶναι πικρότερα καὶ καυστικώτερα ἀπὸ ἐκεῖνα, ποὺ πέφτουν εἰς τὸ φτωχικὸ δάπεδον τῆς καλύβης τοῦ εὐσεβοῦς καὶ δικαίου. Ὅλα τὰ ἀγαθὰ τῶν μακρὰν τοῦ Χριστοῦ ζώντων τίποτε ἄλλο δὲν εἶναι παρὰ πικρὰ εἰρωνεία μέσα εἰς τὸν σάλον καὶ τὴν τρικυμίαν τῶν δεινῶν· τοῦ ἀνάπτουν περισσότερον τὴν κάμινον τῆς ὀδύνης του.

Πρὸς τοὺς γονεῖς ἐρωτήματα

Ποῦ ἐξοδεύουν τὸ πολύτιμον καιρόν των τὰ παιδιά σας; εἰς κέντρα φωτὸς ἢ εἰς κέντρα σκότους; εἰς τόπους, ποὺ ἠθικοποιοῦν, ἢ εἰς τόπους, ποὺ διαφθείρουν; εἰς μέρη, ὅπου προάγεται ἡ σεμνότης καὶ καλλιεργεῖται ἡ ἀρετή, ἢ εἰς μέρη, εἰς τὰ ὁποῖα περιφρονεῖται ἡ ἐντροπὴ καὶ λείπει ἡ κοσμιότης; Ποῖαι αἱ συναναστροφαί των; Ποῖοι οἱ σύντροφοί των καὶ οἱ φίλοι των; Τί ἀναγνώσματα ἔχουν τὰ παιδιά σας; διαβάζουν μήπως μυθιστορήματα δηλητηριάζοντα καὶ ἐξαχρειώνοντα; ἀναγνώσματα, ποὺ ἑλκύουν, διὰ νὰ διαφθείρουν, καὶ θέλγουν, διὰ νὰ μολύνουν; Συχνάζουν εἰς τὴν Ἐκκλησίαν ἢ ἀποφεύγουν τὸν ἐκκλησιασμόν; Προσέρχονται τακτικὰ εἰς τὴν θείαν Κοινωνίαν; Καὶ πῶς προσέρχονται; Κατόπιν τῆς ἀπαραιτήτου προετοιμασίας καὶ μὲ φόβον Θεοῦ καὶ μὲ συντριβὴν καρδίας καὶ κατάνυξιν ἢ ὅλως διόλου ἀπροετοίμαστα καὶ χωρὶς καμμίαν συναίσθησιν τῆς σημασίας τοῦ ἱερωτάτου Μυστηρίου τῆς Θείας Εὐχαριστίας;

Τὰ ἀγαθὰ τῆς Χριστιανικῆς Πίστεως

Ἡ εἰς Χριστὸν πίστις εἶναι δύναμις καὶ στήριγμα καὶ ζωὴ καὶ παρηγορία. Αὐτὴ διαφυλάττει τὸν νέον ἀπὸ τὰ ὀλισθήματα τῆς νεότητος. Εἰς τὴν ὥριμον ἡλικίαν ἡ Χριστιανικὴ πίστις θὰ μᾶς κάμῃ νὰ βαδίσωμεν μὲ τιμὴν καὶ εὐπρέπειαν τὴν ὁδόν μας. Εἰς τὸ γῆρας αὐτὴ θὰ μᾶς προφυλάξῃ ἀπὸ τὴν βαρεῖαν μελαγχολίαν, ἡ ὁποία ἐπικάθηται εἰς τὴν ψυχήν, ὅταν καταπίπτῃ τὸ σῶμα.

Τὸ ψυχικὸν λουτρὸν

Πολλοί, διὰ νὰ ἀναλάβουν ἀπὸ τὸν σωματικὸν ἡμερήσιον κάματον, κάθε βράδυ, ἐπιστρέφοντες εἰς τὸ σπίτι των, παίρνουν τὸ λουτρόν των. Καὶ διὰ τὴν ψυχικὴν κούρασιν χρειάζεται λουτρόν. Τί ἠμπορεῖ νὰ μᾶς τὸ δώσῃ; Μία ἀνάγνωσις τῶν ἁγίων Γραφῶν, ἔστω καὶ διὰ 20 ἢ καὶ 15 ἢ καὶ 10 μόνον λεπτά. Ἐπίσης μία ὁλόψυχος καὶ ὁλόθερμη προσευχὴ πρὸς Ἐκεῖνον, ποὺ εἶπε: «Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι κἀγὼ ἀναπαύσω ὑμᾶς». Κουρασμένοι ἀπὸ τὰ βάσανα τῆς ζωῆς καὶ ἀπὸ τὸν ἀγῶνα κατὰ τῆς ἁμαρτίας, ἂς ζητῶμεν θάρρος καὶ δύναμιν ἀπὸ τὸν Κύριον τῶν δυνάμεων.

Ὁ χρυσοῦς κανὼν συμπεριφορᾶς

«Καθὼς θέλετε, ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως» (Λουκᾶ στ΄ 31).

Πόσον διαφορετικὴ θὰ ἦτο ἡ ὄψις τοῦ κόσμου, ἐὰν σύμφωνα μὲ τὸν χρυσοῦν αὐτὸν κανόνα καὶ τὴν ἐντολὴν αὐτήν, ἐκανονίζαμεν τὸν βίον μας, ξένοι πρὸς κάθε ἀδικίαν, πρόθυμοι εἰς ἀνοχήν, εἰς συγχώρησιν, εἰς εὐεργεσίαν, φερόμενοι πρὸς τοὺς ἄλλους ὅπως θέλομεν νὰ φέρωνται ἐκεῖνοι πρὸς ἡμᾶς!

Θέλομεν νὰ μὴ μᾶς ὑβρίζουν; Ἂς μὴ ὑβρίζομεν καὶ ἡμεῖς. Ἐπιθυμοῦμεν νὰ μὴ μᾶς ἀδικοῦν; Ἂς μὴ ἀδικῶμεν καὶ ἡμεῖς. Ζητοῦμεν νὰ μᾶς συγχωροῦν, ὅταν τοὺς κάμνωμεν κακόν; Καὶ ἡμεῖς χρεωστοῦμεν νὰ εἴμεθα ἐπιεικεῖς εἰς τὰ πρὸς ἡμᾶς σφάλματά των. Θέλομεν νὰ μᾶς βοηθοῦν εἰς τὰς ἀνάγκας μας; Καθῆκον ἔχομεν καὶ ἡμεῖς νὰ εἴμεθα πρόθυμοι βοηθοὶ εἰς πᾶσαν περίστασιν τοῦ βίου των.

Ὁ ἀληθὴς μαθητὴς τοῦ Κυρίου ὑποχρέωσιν ἔχει, καὶ ὅταν δὲν εὐεργετῆται, νὰ εὐεργετῇ· ἀλλά, καὶ ὅταν ἀκόμη ἀδικῆται, πάλιν νὰ εὐεργετῇ. Νὰ εἶναι οἰκτίρμων, πονετικὸς πρὸς ὅλους μιμούμενος τὸ παράδειγμα τοῦ Οὐρανίου Πατρός: «Γίνεσθε οἰκτίρμονες, καθὼς καὶ ὁ Πατὴρ ὑμῶν οἰκτίρμων ἐστί».

Ὁ νέος ἄνθρωπος τῆς Χριστιανικῆς Θρησκείας

Ὁ νέος ἄνθρωπος τῆς Χριστιανικῆς Θρησκείας γνωρίζων τὸν προορισμόν του καὶ ἔχων συνείδησιν τῆς ἀποστολῆς του, διάγει βίον πνευματικόν, θεῖον, Οὐράνιον. Δὲν παραβλέπει βεβαίως τὸ σῶμα, οὐδὲ παραμελεῖ τὰς ἀνάγκας αὐτοῦ· ἀλλὰ κυρίως τὴν προσοχήν του δί-

δει εἰς τὸ πνεῦμα καὶ φροντίζει νὰ θεραπεύῃ, ὡς αὐτὸς ἔχει διδαχθῇ, τὰς ἀπαιτήσεις αὐτοῦ. Δὲν κυριεύεται ἀπὸ τὴν ὕλην, ἀλλὰ τοὐναντίον τὴν ἐξουσιάζει καὶ τὴν χρησιμοποιεῖ πρὸς ἐπιτέλεσιν τῶν ποικίλων του καθηκόντων.

Τὸν νέον ἄνθρωπον, τὸν ἀναγεννημένον ἄνθρωπον τῆς Χριστιανικῆς Θρησκείας, δὲν τὸν φοβίζει τὸ γῆρας, οὐδὲ τὸν τρομάζει ὁ τάφος, ἔστω καὶ ἂν εὑρίσκεται εἰς τὸ χεῖλος αὐτοῦ. Ἐνῷ, ἀντιθέτως, διὰ τὸν **παλαιὸν ἄνθρωπον,** ποὺ ζῇ μέσα εἰς τὴν ἀσέβειαν καὶ τὴν ἁμαρτίαν, τὸ γῆρας εἶναι κόλασις καὶ ἅδης, ὁ δὲ τάφος τὸ ἀπαίσιον ἐκεῖνον φόβητρον, ποὺ πικραίνει καὶ δηλητηριάζει τὰς ἡμέρας τοῦ βίου του.

Τὸ θεῖον καλλιτέχνημα

Ὅ,τι ἐξοχώτερον ἐφιλοτέχνησεν ὁ στίχος τοῦ ποιητοῦ, ἡ σμίλη τοῦ γλύπτου ὁ χρωστὴρ τοῦ ζωγράφου, ἐπισκιάζεται ἀπὸ τὸ θεῖον καλλιτέχνημα τὸ ὁποῖον ἐμφανίζουν πνεῦμα καὶ ψυχὴ καὶ βίος ὑπὸ τὴν πνοὴν τοῦ Χριστιανικοῦ πνεύματος.

Ἡ ἐπιστήμη δὲν κάμνει τὸν ἄνθρωπον

Ἡ ἐπιστήμη κάμνει τὸν ἰατρόν, τὸν δικηγόρον, τὸν χημικόν, τὸν φυσικόν, τὸν μαθηματικόν, τὸν γεωλόγον, τὸν μηχανικόν· **δὲν κάμνει ὅμως τὸν ἄνθρωπον.** Ὅταν ἕνας ἐπιστήμων εἶναι ἀδιάφορος πρὸς τὴν Θρησκείαν, ἀκόμη περισσότερον, ὅταν ἔχῃ τὴν μανίαν τῆς ἀθεΐας, ὄχι μόνον εἶναι τυφλὸς πρὸς τὸν ἀνώτερον προορισμόν του, ὄχι μόνον δὲν ἔχει τὸν ἅγιον ἐνθουσιασμὸν τοῦ καθήκοντος, ἀλλὰ καὶ δὲν ἠξεύρει νὰ συγκρατηθῇ εἰς τὰς δυσκόλους περιστάσεις τῆς ζωῆς καὶ εἶναι ἱκανὸς νὰ δίδῃ τὸ χείριστον παράδειγμα ἐντὸς αὐτῆς τῆς οἰκογενείας του. Διατί; Διότι εἶναι ξένος πρὸς τὸν Ἰησοῦν, ὁ ὁποῖος εἶναι τὸ **φῶς** ἅμα καὶ ἡ **ζωή.**

Ὑπηρέται καὶ κύριοι

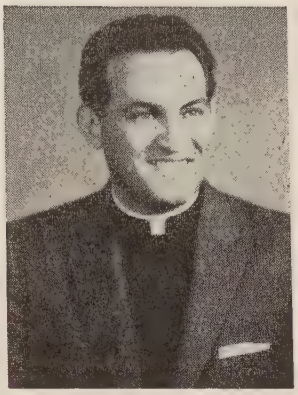
Οἱ ὑπηρέται ὀφείλουν νὰ σέβωνται τοὺς κυρίους καὶ νὰ προσφέρουν τὰς ὑπηρεσίας των μὲ μεγάλην προθυμίαν καὶ εὐχαρίστησιν, ὄχι μόνον διὰ τὴν πληρωμὴν καὶ διατροφήν, ἀλλὰ καὶ διότι ὁ θεῖος νόμος θέλει τὸν καθένα πρόθυμον εἰς ὅλα τὰ καθήκοντά του. Ἀλλὰ καὶ οἱ κύριοι πρέπει νὰ μὴ λησμονοῦν, ὅτι οἱ ὑπηρέται των εἶναι καὶ ἄνθρωποι καὶ ἀδελφοί των, καὶ ὅτι ὀφείλουν νὰ φέρωνται πρὸς αὐτοὺς ὄχι μὲ ἀπότομον τρόπον καὶ περιφρόνησιν, ἀλλὰ μὲ δικαιοσύνην καὶ ἐπιείκειαν καὶ καλωσύνην, καὶ ἀπὸ τὴν ἀνθρωπίνην δὲ ἄποψιν, νὰ θεωροῦν αὐτοὺς ἴσους.

Ὁ ἀπόστολος Παῦλος, διὰ νὰ κάμῃ τὸν κύριον καὶ τὴν κυρίαν τηρητὰς τῶν καθηκόντων των πρὸς τοὺς ὑπηρέτας των, ὑπενθυμίζει, ὅτι καὶ αὐτοὶ ἔχουν Κύριον εἰς τοὺς Οὐρανούς, ἐνώπιον τοῦ ὁποίου δὲν ὑπάρχει προσωποληψία, ἀλλὰ οἱ κύριοι οἱ ἐπὶ τῆς γῆς εἶναι ὅπως καὶ οἱ ὑπηρέται.

Ἡ θεία δίκη εἰς τὴν ζωὴν τῶν λαῶν

Ὅτι ἐπεμβαίνει ἡ θεία δίκη εἰς τὴν ζωὴν τῶν λαῶν εἶναι βέβαιον. Αἱ φιληδονίαι, αἱ ἀνηθικότητες, αἱ σπατάλαι, αἱ ἀσωτίαι, αἱ ἀδικίαι, αἱ ἀνομίαι, ἡ καταφρόνησις τῶν ἠθικῶν νόμων, ἐκτυπήθησαν πάντοτε τρομερά. Τὸ μαρτυροῦν αἱ ἐξαφανίσεις τῆς Νινευΐ, τῆς Βαβυλῶνος, τῆς Τύρου, τῆς Σιδῶνος, τῆς Καρχηδόνος, ἡ Μηδοπερσικὴ καὶ ἡ Αἰγυπτιακὴ κατάρρευσις, αἱ συμφοραὶ τῆς ἀρχαίας Ἑλλάδος, ἡ πτῶσις τῆς Ἀρχαίας Ρώμης, αἱ μάστιγες, ποὺ ἔπληξαν τὴν Βενετίαν, τὴν Γένουαν. Τὸ βεβαιώνουν ἐπίσης αἱ τρομεραὶ οἰκονομικαὶ δυσκολίαι καὶ περιπλοκαὶ καὶ κρίσεις καὶ ἀπελπισίαι, αἱ ὁποῖαι ἐνσκήπτουν, διὰ νὰ τιμωρηθοῦν οἱ ἄνθρωποι, ὅταν ἤθελαν δώσῃ ὅλην τὴν ψυχήν των εἰς τὴν ὕλην καὶ τὸν μαμωνᾶν.

ΑΙΔΕΣΙΜΩΤΑΤΟΣ ΙΩΑΝΝΗΣ ΠΟΥΛΟΣ



Πρόεδρος τοῦ Ἱερατικοῦ Συνδέσμου τῆς Ἁγ. Ἐπισκοπικῆς Περιφερείας ἐξελέγη ὁ Ἱερατικὸς Προϊστάμενος τῆς Κοινότητος τοῦ Ἁγ. Σπυρίδωνος Washington Heights Αἰδ. Ἰωάννης Ποῦλος.

Ὁ πατὴρ Ποῦλος ἀπεφοίτησεν τῆς Θεολογικῆς Σχολῆς τοῦ Πανεπιστημίου καὶ ἔχει τὸν τίτλον τοῦ Διδάκτορος τῆς Θεολογίας τῆς ἰδίας Σχολῆς. Ἐκτὸς τῶν ἐν Ἀθήναις σπουδῶν του ἔχει φοιτήσει εἰς διαφόρους Θεολογικὰς Σχολὰς τῆς Γαλλίας, Ἀγγλίας καὶ Ἀμερικῆς. Ὑπὸ τὴν ἐπίσημον ἰδιότητα τοῦ Ἀντιπροσώπου τῆς Ἐκκλησίας τῆς Ἑλλάδος ἔχει λάβει μέρος εἰς διάφορα διεθνῆ Χριστιανικὰ Συνέδρια εἰς Εὐρώπην καὶ ἀλλαχοῦ.

Ἡ Κοινωνικὴ καὶ Ἐκκλησιαστική του δρᾶσις εἶναι πολύπλευρος. Ἡ περὶ τὰ Διοικητικὰ πεῖρα του σημαντικὴ καθ' ὅσον ἐχρημάτισε ἐπὶ ἀρκετὸν χρόνον Τμηματάρχης τοῦ Τμήματος τῶν Ἐκκλησιαστικῶν τοῦ Ὑπουργείου Παιδείας.

Δι' ὅλα τὰ ἀνωτέρω, ἀλλὰ καὶ διὰ τὴν θερμήν, γνησίαν καὶ ἄσπιλόν του πίστιν καὶ ἀφοσίωσιν εἰς τὴν Μητέρα μας Ἐκκλησίαν ἡ ἐκλογή του ὡς προέδρου τοῦ Ἱερατικοῦ Συνδέσμου ἦτο ἐπιτυχὴς καὶ καρποφόρος θὰ ὑπάρξῃ ἡ περίοδος τῆς προεδρείας του.

ΕΚΚΛΗΣΙΑΣΤΙΚΗ ΜΟΥΣΙΚΗ - III

Ὑπὸ ΓΕΩΡΓΙΟΥ Δ. ΑΘΑΝΑΣΟΠΟΥΛΟΥ
Καθηγητοῦ τῆς Βυζαντινῆς καὶ Εὐρωπαϊκῆς Μουσικῆς
Chicago, Ill.

ΕΞΕΛΙΞΙΣ ΤΗΣ ΜΟΥΣΙΚΗΣ

Περίοδος Β΄.

Η ΔΕΥΤΕΡΑ περίοδος τῆς Ἐκκλησιαστικῆς Μουσικῆς ἄρχεται ἀπὸ τοῦ 4ου αἰῶνος, ἤτοι τῆς ἐποχῆς τοῦ Μ. Κωνσταντίνου, καὶ ἐκτείνεται μέχρι τοῦ 8ου αἰῶνος, ἤτοι τῆς ἐμφανίσεως Ἰωάννου τοῦ Δαμασκηνοῦ.

Ὁ 4ος αἰὼν ἔχει ὡς ἱστορικὸν ἔμβλημα αὐτοῦ τὸ μέγα γεγονὸς τοῦ διατάγματος τοῦ Μ. Κωνσταντίνου, διὰ τοῦ ὁποίου ἐκηρύχθη θρησκευτικὴ ἐλευθερία, ἥτις ἐτερμάτισε τοὺς διωγμοὺς κατὰ τῶν Χριστιανῶν.

Ὁ αἰὼν οὗτος περιέχει ἐπίσης ἕτερον μέγα γεγονός, τὴν μετάθεσιν ἐν τῷ παρὰ τὸν Βόσπορον Βυζαντίῳ τῆς ἕδρας τῆς Αὐτοκρατορίας διὰ τῆς θεμελιώσεως τῆς Κωνσταντινουπόλεως.

Ἡ νέα αὕτη πρωτεύουσα τῆς Αὐτοκρατορίας ἐδημιούργησε διὰ τοῦ φωτοδότου Ἑλληνικοῦ πνεύματος τὸν Ἑλληνοφεγγόφωτον Βυζαντινὸν Πολιτισμόν.

Ἐξαίρετον δημιούργημα τοῦ πολιτισμοῦ τούτου εἶναι ἡ Ἑλληνικὴ Ἐκκλησιαστικὴ Μουσική, ἀποτελέσασα ἐπίλεκτον κόσμημα τῆς λαμπρότητος αὐτοῦ καὶ ὀνομασθεῖσα ἐξ αὐτοῦ Βυζαντινὴ Μουσική.

Κατὰ τὴν περίοδον ταύτην ἡ Μουσικὴ τῆς Ἐκκλησίας λαμβάνει σταθερὰν καὶ συστηματικὴν ἀνάπτυξιν, πλουτίζεται δὲ μετ' ἐλευθερίας, τὴν ὁποίαν εὐνοοῦσι τὸ περιβάλλον καὶ πρὸ παντὸς λόγοι ἀνταγωνισμοῦ πρὸς τοὺς Αἱρετικοὺς Ἄρειον καὶ λοιπούς, οἵτινες διὰ νὰ προσελκύσουν πρὸς αὐτοὺς ὀπαδούς, μετεχειρίζοντο πλὴν τῶν ἄλλων μέσων καὶ Μουσικήν, ὄχι μόνον ἑλκυστικὴν καὶ ἐλευθεριάζουσαν μέχρι τοῦ ἀσέμνου, ἀλλὰ καὶ χυδαίαν θεατρικήν, εἰρωνευόμενοι τὰ Θεῖα καὶ Ἱερὰ τῶν Ὀρθοδόξων.

Οἱ Πατέρες τῆς Ἐκκλησίας ἐν τῷ ἀνταγωνισμῷ πρὸς τοὺς Αἱρετικοὺς ἐπλούτισαν μὲν τὴν Μουσικὴν τῆς Ἐκκλησίας, ἀλλὰ καὶ κατώρθωσαν νὰ διατηρήσουν τὸ σεμνὸν αὐτῆς ὕφος ἐντὸς τῶν ἐπιβαλλομένων Χριστιανικῶν ὁρίων.

Ἡ Μουσικὴ γραφὴ πλουτίζεται καὶ διὰ νέων φθογγοσήμων καὶ σταθεροποιεῖται ἡ ἐκτέλεσις τῶν Ἱερῶν Ὕμνων.

Ἄνθησις παρουσιάζεται κατὰ τὴν περίοδον ταύτην εἰς τὰ εἱρμολογικὰ μέρη — ἄσματα — καὶ τὰ ἀργοσύντομα στιχηραρικά.

Εἰς τὰ σύντομα μέλη — Ἀπολυτίκια, Κοντάκια, Προλόγους Ἑσπερίων Αἴνων, Καθισμάτων καὶ Ἐξαποστειλαρίων — φαίνεται καθαρὰ ἡ Ἀρχαία ἁπλῆ Ἑλληνικὴ Μελῳδία — μέλος σπονδεῖον — καὶ προσπάθεια πρὸς νέαν κατεύθυνσιν τῆς Μουσικῆς.

Εἰς τὰ ἀργοσύντομα ὅμως στιχηραρικὰ μέλη, φαίνεται καθαρὰ ἡ σφραγῖδα τῆς Βυζαντινῆς τεχνοτροπίας φθάνουσα μέχρι τῆς κλασσικῆς της μορφῆς.

Τὸ ἔργον τῆς Μουσικῆς δημιουργίας χωρίζεται ἐν πολλοῖς καὶ οἱ μὲν Ποιηταὶ — Ὑμνογράφοι — γράφουν τὴν ποίησιν, οἱ δὲ Συνθέται — Μελῳδοὶ — γράφουν καὶ ἐφαρμόζουν τὴν μουσικήν.

Καταργεῖται ἡ ὁμαδικὴ ψαλμῳδία, ἥτις φυσικὸν ἦτο νὰ καθιστᾷ δύσκολον τὴν καλλιτεχνικὴν ἐκτέλεσιν τῶν ἱερῶν ὕμνων καὶ νὰ βλάπτῃ αἰσθητικῶς, καὶ διορίζονται πλέον εἰδικοὶ τακτικοὶ Ἱεροψάλται μετὰ τῶν βοηθῶν αὐτῶν. Τοιουτοτρόπως ἐσχηματίσθησαν οἱ πρῶτοι χοροὶ τῆς Ἐκκλησίας, οἵτινες ἐξειλίχθησαν κατόπιν εἰς τοὺς περιφήμους Βυζαντινοὺς Μουσικοὺς Χορούς.

THE EXHIBITION OF BYZANTINE ART

(Continued from page 248)

historical milieu where the greatest art had flourished and thus could experience the enormous artistic tradition of his privileged country. Here is the reason why it has always been supported that it is almost impossible to appraise separately the qualities of a Greek period, if we do not become acquainted with what has preceded, and here is also the reason why every time we speak of the Greek culture, the entire picture of Greece always comes into our mind.

The works that have been exhibited in Washington, D. C., during the time the Congress was in session were not of the most striking. However, a great number of them were the most representative from the long production since the thirteenth century. About one hundred works, selected with special care, witnessed the achievements of this art, which, though only yesterday was considered as historically and aesthetically outmoded, has now become the object of special attention and very often the model for imitation.

Indeed, as people become better acquainted with this art they come to appreciate its great value and realize more fully the present movement for its study and revival. Let us wish that, in the future, we shall have more similar opportunities that will enable us to become directly acquainted with the various forms of the Greek art, which constitutes the priceless treasure of our culture. Let us also hope that the movement, guided by the Greek Archdiocese, to preserve in our institutions and in our edifices the Greek-Orthodox character will take ground in the life of our ethnic-religious group.

BOOKS AND YOU

REV. DEAN TIMOTHY ANDREWS, Editor
Librarian, Greek Theological Institute
Brookline, Mass.

Η ΝΟΣΤΑΛΓΙΑ ΤΗΣ ΟΡΘΟΔΟΞΙΑΣ. Ἔκδοσις «Ζωῆς». Σελ. 151. Ἀθῆναι, 1956.

Ἡ πνευματικὴ δημιουργία τῆς μεταπολεμικῆς Ἑλλάδος ξεπερνᾷ κάθε προσδοκία. Παραγωγὴ πολυποίκιλλος εἰς πᾶσαν ἔκφρασιν τῆς σκέψεως καὶ τῆς ἐπιστημονικῆς ἐρεύνης.

Ἐκεῖ ὅμως ποὺ οἱ λόγοι αὐτοὶ εὑρίσκουν τὴν ἀπόλυτον δικαίωσίν των εἶναι ὁ τομεὺς τῆς θρησκευτικῆς φιλολογίας, ἡ ὁποία ἐπλουτίσθη ἐσχάτως μὲ τὴν ἔκδοσιν ἑνὸς ὑπερόχου βιβλίου. «Ἡ Νοσταλγία τῆς Ὀρθοδοξίας» εἶναι τὸ ὄνομά του. Τὸ ἐξέδωσεν ἡ Ἀδελφότης Θεολόγων ἡ «Ζωή».

Πρόκειται περὶ βιβλίου ποὺ ἀνανακλᾷ τὰς ἀπόψεις κορυφαίων συγχρόνων ἑτεροδόξων θεολόγων καὶ κληρικῶν διὰ τὴν πρεσβυγενῆ Ὀρθόδοξον Ἐκκλησίαν τοῦ Χριστοῦ. Ἐμμέσως δὲ καὶ ἐν ταυτῷ μᾶς διαγράφει τὸ μέλλον τῆς Ὀρθοδοξίας εἰς τὴν σύγχρονον ἀνθρωπότητα.

Γραμμένον μὲ ἐπιστημονικὴν συνέπειαν καὶ θρησκευτικὴν εὐσυνειδησίαν καὶ μὲ ἀσυνήθη ἐνημερότητα, αἰχμαλωτίζει τὸ ἐνδιαφέρον τοῦ ἀναγνώστου ἀπὸ τὴν πρώτη ἀκόμη σελίδα. Γνώρισμα καὶ πλεονέκτημά του εἶναι καὶ τὸ κάλλος τῆς γλώσσης.

Τὸ ὅλον ἔργον διαιρεῖται εἰς πέντε μέρη. Τὸ πρῶτον ἐκφράζει «τὴν μεγάλην προσδοκίαν τοῦ δυτικοῦ κόσμου ἀπὸ τὴν Ὀρθόδοξον Ἀνατολὴν» καὶ περιλαμβάνει ὁμολογίας ξένων ἐκπροσώπων ἑτεροδόξων Ἐκκλησιῶν, ποὺ ὅλες μαζὶ ἀποτελοῦν «μίαν ἐνιαίαν ὁμολογίαν θαυμασμοῦ καὶ μίαν οἰκουμενικὴν ἔκφρασιν νοσταλγίας πρὸς τὸν φύλακα τῆς ἀρχαίας παραδόσεως».

Τὸ δεύτερον μέρος καταγίνεται μὲ κορυφαίους Προτεστάντας Θεολόγους καὶ διανοουμένους, οἱ ὁποῖοι ξανοιχθέντες εἰς πνευματικὴν περιπέτειαν πρὸς ἀναζήτησιν τῆς ἀληθείας, ἐσταμάτησαν μὲ δέος καὶ σεβασμὸν εἰς τὴν Ὀρθοδοξίαν. Ἐκτίθενται εἰς τὸ μέρος αὐτὸ αἱ ἀπόψεις ἀνδρῶν ὡς οἱ Lieb, Seeberg, Heiler, Benz, Rose, κ. ἄ.

Τὸ τρίτον ἀσχολεῖται μὲ Ρωμαιοκαθολικούς. Εἶναι σημαντικὸς ὁ ἀριθμὸς τῶν Ρωμαιοκαθολικῶν λογίων κληρικῶν καὶ λαϊκῶν, οἱ ὁποῖοι ἀποδεσμευθέντες ἀπὸ τὴν προκατάληψιν καὶ τὸν Ρωμαιοπαπικὸν συγκεντρωνισμὸν ἀπεφάσισαν νὰ ἐντρυφήσουν εἰς τὴν Θεολογίαν καὶ τὴν σκέψιν τῆς Ὀρθοδόξου Ἀνατολῆς. Ἰδοὺ μερικὰ ἀπὸ τὰ ὀνόματα τοιούτων διακεκριμένων Ρωμαιοκαθολικῶν: Wunderle, Danielou, D. Rops, Tyciak, Casper, κ. ἄ.

Ἀλλὰ καὶ οἱ Ἀγγλικανοὶ δὲν ὑστεροῦν εἰς θαυμασμὸν καὶ ἐκτίμησιν πρὸς τὴν Ὀρθόδοξον Ἐκκλησίαν. Ἀναπτύσσονται τὰ πορίσματα καὶ αἱ γνῶμαι τῶν Chitty, French, Every, Hodges καὶ ἄλλων, εἰς τὸ τέταρτον μέρος τοῦ ἐκλεκτοῦ ἔργου.

Ἡ μελέτη ὅμως καὶ τὰ συμπεράσματα ἀρκετῶν ἐκ τῶν ἀλλοδόξων δὲν ἐσταμάτησαν εἰς ἔκφρασιν ἁπλοῦ θαυμασμοῦ. Ἔλαβον τινὲς ἐξ αὐτῶν τὴν ἠρωϊκὴν ἀπόφασιν ὄχι μόνον νὰ ὁμολογήσουν ἀλλὰ καὶ νὰ ἀσπασθοῦν τὴν Ὀρθόδοξον πίστιν. Ἡ ἀξία δὲ τῆς μεταστροφῆς αὐτῆς καθίσταται φανερή, ὅταν ληφθῇ ὑπ' ὄψιν, ὅτι δὲν ἦτο ἀποτέλεσμα συστηματικῆς πολιορκίας πρὸς προσηλυτισμὸν ἀπὸ μέρους Ὀρθοδόξου παράγοντος, ἀλλὰ καρπὸς ἐπιμόνου ἐρεύνης καὶ ἰδίας πρωτοβουλίας. Τὰ αἴτια δὲ μερικῶν τοιούτων ἐπιστροφῶν, ὡς τῶν Lev-Gillet, Ballester, Kretschmer, Rugel, Roister καὶ ἄλλων, ἐξετάζονται εἰς τὸ πέμπτον μέρος.

Καὶ τὸ μήνυμα; Τὸ μήνυμα εἶναι νὰ ἀγαπήσωμεν περισσότερον καὶ νὰ ἀξιοποιήσωμεν ἡμεῖς πρῶτον οἱ Ὀρθόδοξοι τὴν Ὀρθοδοξίαν μας. Καὶ τοῦτο γίνεται ὄχι μόνον μὲ τὴν μελέτην τῶν συγγραμμάτων τῆς Ἐκκλησίας μας, ἀλλὰ καὶ μὲ «τὸ παράδειγμα καὶ τὴν ζωὴν καὶ τὴν πνοὴν τοῦ καθενός». Διότι «ἡ καλυτέρα μαρτυρία περὶ Ὀρθοδοξίας εἶναι ἡ ἁγία ζωὴ τῶν τέκνων της, ἡ ζωντανὴ λατρεία, ἡ φλογερὰ πίστις».

Τὸ ἰδιαίτερον δὲ μήνυμα δι' ἡμᾶς, τοὺς ἀποδήμους Ὀρθοδόξους, εἶναι ὅτι πρέπει νὰ στερεωθῶμεν περισσότερον εἰς τὸν βράχον τῆς ὀρθῆς πίστεως. Νὰ ἐκτιμήσωμεν ποίους πολυτίμους θησαυροὺς κρατῶμεν εἰς τὰς χεῖρας μας καὶ ἀντὶ νὰ κατεχώμεθα ἀπὸ αἴσθημα μειονεκτικότητος ἔναντι τῶν ἑτεροδόξων, νὰ καυχώμεθα ἐν Κυρίῳ καὶ νὰ δοξάζωμεν τὸν Θεὸν διότι εἴμεθα φορεῖς καὶ σημαιοφόροι τῆς ἀνοθεύτου καὶ ἐνδόξου Ὀρθοδοξίας. Ἀλλὰ πρέπει νὰ μελετήσῃ κανεὶς τὸ ὑπέροχον αὐτὸ βιβλίον διὰ νὰ ἐκτιμήσῃ πλήρως τὴν ἀξίαν καὶ νὰ στοχασθῇ τὸ μήνυμά του.

Δ. Ι. ΚΩΝΣΤΑΝΤΕΛΟΣ, Ἱερεὺς

Ὁ Παρατηρητὴς εἶναι τὸ ἐπίσημον δημοσιογραφικὸν ὄργανον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς. Ἐγγραφόμενοι συνδρομηταὶ ὑποστηρίζετε τὸ ἔργον της.

THE LOST ONES. By Robert Shaffer. New York: Holt, 1956. 2.75. For eleven years and up.

Many boys and girls have been abducted by the Communists and in spite or repeated requests to Greece's Communist neighbors in the North and in spite of repeated requests through the United Nations, almost all the children are still missing and presumably will never be returned. By now, they have been brought up as non-Greeks and may turn out to be "Janissaries."

Robert Shaffer spent some time in Greece in a State Department post. He learned of that barbarous condition and wove an entire novel around the search that went on for these lost children. Two American boys learn a great deal about Greece as they try to help a Greek boy search for his sister. Mr. Shaffer has captured a true picture of contemporary life in Athens. Entertaining reading for Junior High School students.

Estate of Papadimitriou, Also Known as Nick Pappas and as Nicholas H. Papadimitriou.

No. 119706. To all persons interested in the estate of Nicholas Papadimitriou, also known as Nick Pappas and as Nicholas H. Papadimitriou, decedent.

On the 13th day of September, 1956, the last will of Nicholas Papadimitriou, also known as Nick Pappas and as Nicholas H. Papadimitriou, deceased, was admitted to probate and John Mavrakos and James T. Gianladis were appointed the executors under the will of Nicholas Papadimitriou, also known as Nick Pappas and as Nicholas H. Papadimitriou, decedent,, by the Probate Court of the City of St. Louis, Missouri.

The residence addresses of the executors are 15 Fair Oaks, Ladue, St. Louis County, Missouri, and 5560 Pershing, St. Louis, Missouri, and the attorney is Speros B. Boudoures of 705 Olive St., St. Louis 1, Missouri.

All creditors of said decedent are notified to file claims in court within nine months from the date of this notice or be forever barred.

Date of first publication is September 15, 1956.

ADOLPH THYM, Clerk of the Probate Court, City of St. Louis, Missouri, by STANLEY PIOTROWSKI, Deputy Clerk.

ΕΤΟΣ ΚΒ΄

Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

ΑΡΙΘ. 439

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ

Εἰδικὸν Ταμεῖον διὰ τὴν ἐνίσχυσιν τῆς Ἑλληνικῆς Παιδείας

Δι' ἐγκυκλίου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς πληροφοροῦνται αἱ Κοινότητες, αἱ Φιλόπτωχοι Ἀδελφότητες καὶ λοιπαὶ Ὀργανώσεις τῆς Ἱερᾶς Ἀρχιεπισκοπῆς ὅτι ἤδη ἡ Ἱερὰ Ἀρχιεπισκοπὴ κατέβαλεν 5% ἐκ τῶν εἰσπράξεων τοῦ Δεκαδολλαρίου εἰς τὸ νεωστὶ ἱδρυθὲν κατ' ἀπόφασιν τῆς 13ης Κληρικολαϊκῆς εἰδικὸν Ταμεῖον ἐνισχύσεως τῶν Οἰκονομικῶν τῶν ὑπαρχόντων καὶ ἱδρυθησομένων Ἑλληνοαμερικανικῶν Σχολείων. Πρὸς τὸ Ταμεῖον τοῦτο καλοῦνται νὰ ἔλθουν ἀρωγὰ διὰ γενναίων προσφορῶν τὰ Διοικητικὰ Συμβούλια, αἱ Ὀργανώσεις καὶ τὰ Σωματεῖα. Αἱ ἐπιταγαὶ πρέπει νὰ γίνωνται πληρωτέαι πρὸς τὴν Greek Archdiocese of N. and S. America Special Fund.

Ἄτοπος καὶ ἀντικανονικὴ ἐνέργεια

Δι' ἐγκυκλίου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς προτρέπονται πατρικῶς οἱ ἱερεῖς ὅπως ἀγνοήσουν ἐγκύκλιον περὶ συγχωνεύσεως τῶν ἐν Ἀμερικῇ Ἐθνικῶν Ὀρθοδόξων Ἐκκλησιῶν ἣν ἀπέστειλε πρὸς αὐτοὺς ὁ Αἰδ. Γεώργιος Μαστραντώνης. Ἡ ἐνέργεια τοῦ Αἰδεσιμωτάτου χαρακτηρίζεται ὡς ἄστοχος καὶ ἀντικανονική.

Μικτὸν Συμβούλιον

Ἡ πρώτη συνεδρίασις τῶν νεοεκλεγέντων μελῶν τοῦ νέου Μικτοῦ Συμβουλίου τῆς Ἱ. Ἀρχιεπισκοπῆς θὰ γίνῃ τὴν 29ην Ὀκτωβρίου ἡμέραν Δευτέραν καὶ ὥραν 5ην μ. μ.

Μεταθέσεις

Μετετέθη ἐκ τῆς Κοινότητος Pensacola, Fla., εἰς τὴν Κοινότητα Beaumont, Texas, ὁ Αἰδ. Σεραφεὶμ Χατζίνας.

ΓΡΑΦΕΙΟΝ ΠΑΙΔΕΙΑΣ

Εἰς τὴν θέσιν τοῦ Διευθυντοῦ τῆς Παιδείας καὶ Ἑλληνικῶν γραμμάτων τῆς Ἱερᾶς Ἀρχιεπισκοπῆς διωρίσθη ὁ διακεκριμένος Παιδαγωγὸς καὶ καθηγητὴς τῆς Ἀκαδημίας τοῦ Ἁγίου Βασιλείου κ. Φίλιππος Ἐμμανουήλ. Ἡ εὐρεῖα παιδαγωγικὴ κατάρτισις καὶ πεῖρα τοῦ κ. Ἐμμανουὴλ ἐγγυοῦνται τὴν ἐπιτυχῆ διαχείρισιν τῶν παιδαγωγικῶν μας προβλημάτων εἰς μίαν δημιουργικὴν στροφὴν τῆς Παιδείας μας πρὸς νέους καὶ πλέον θετικοὺς προσανατολισμούς. Ἄλλωστε ἡ ἐπιτυχὴς τοποθέτησις τοῦ θέματος Παιδεία καὶ αἱ ἀποφάσεις ἐπὶ τούτου τῆς 13ης Κληρικολαϊκῆς ἀποτελοῦν τὰ πρῶτα δείγματα τῆς προγραμματισμένης καὶ ὑπευθύνου ἐργασίας τοῦ νέου Διευθυντοῦ Παιδείας καὶ Ἑλληνικῶν Γραμμάτων.

ΚΑΤΗΧΗΤΙΚΟΝ ΓΡΑΦΕΙΟΝ

—Ὑπὸ τοῦ Κατηχητικοῦ Γραφείου ἐξεδόθη καὶ ἐκυκλοφόρησε εἰς τὴν Ἑλληνικὴν καὶ Ἀγγλικὴν τὸ Ἀναλυτικὸν Πρόγραμμα τῶν Κατηχητικῶν Σχολείων τῆς Ἱερᾶς ἡμῶν Ἀρχιεπισκοπῆς. Τὸ Ἀναλυτικὸν τοῦτο Πρόγραμμα ἀφ' ἑνὸς μὲν θὰ χρησιμεύσῃ ὡς ὁδηγὸς τῶν ἱερέων καὶ τῶν κατηχητριῶν μας εἰς ὅ,τι ἀφορᾷ τὴν διδακτέαν ὕλην εἰς τὰ ἐπάλληλα τμήματα τοῦ Κατηχητικοῦ μας Σχολείου, ἀφ' ἑτέρου δὲ θὰ ἀποτελέσῃ τὴν βάσιν διὰ τὴν συγγραφὴν καὶ ἔκδοσιν πλήρους σειρᾶς τῶν κατηχητικῶν μας βοηθημάτων.

—Συμφώνως πρὸς τὴν ἀπόφασιν τῆς ΙΓ΄ Κληρικολαϊκῆς Συνελεύσεως περὶ ἐπιστρατεύσεως τῶν καταλλήλων προσώπων διὰ τὴν συγγραφὴν κατηχητικῶν βοηθημάτων, κατηρτίσθη κατάλογος τοιούτων προσώπων, πρὸς τὰ ὁποῖα ἀπηυθύνθη εἰδικὴ ἐγκύκλιος ὑπὸ τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου ὑπὸ τὴν ἰδιότητά του ὡς Προέδρου τῆς Κεντρικῆς Κατηχητικῆς Ἐπιτροπῆς.

—Ὑπὸ τῆς Κεντρικῆς Ἐπιτροπῆς προεκηρύχθη εἰδικὸς διαγωνισμὸς διὰ συλλογὰς θρησκευτικῶν ἀσμάτων καὶ ἐκκλησιαστικῶν ὕμνων, εἰς τὸν ὁποῖον ἐκλήθησαν νὰ μετάσχουν πρόσωπα μὲ εἰδικὴν μουσικὴν μόρφωσιν.

ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ

—Ἡ Σύγκλητος τῶν καθηγητῶν τῆς Θεολογικῆς Σχολῆς διώρισεν τὸν ἀπὸ πολλῶν ἐτῶν καθηγητὴν τῆς Ἀρχαίας καὶ Νέας Ἑλληνικῆς Φιλολογίας ἐν τῇ Σχολῇ κ. Γ. Λιακόπουλον προϊστάμενον (Chairman) τοῦ Κολλεγιακοῦ τμήματος αὐτῆς.

—Τὴν 12ην Σεπτεμβρίου ἐπανῆλθον εἰς τὴν Σχολὴν οἱ φοιτηταὶ διὰ νὰ συνεχίσουν τὰς Θεολογικάς των σπουδάς. Ὁ ἀριθμὸς τῶν φοιτούντων σπουδαστῶν ἀνέρχεται εἰς 115 διὰ τὸ τρέχον Ἀκαδημαϊκὸν ἔτος.

—Τὴν Κυριακὴν 16ην Σεπτεμβρίου, παραμονὴν τῆς ἐνάρξεως τῶν μαθημάτων ἔλαβεν χώραν εἰς τὸ νεωστὶ ἐξωραϊσθὲν χῶλλ τῆς Σχολῆς Ἀρχιερατικὴ Λειτουργία. Τὴν Λειτουργίαν παρηκολούθησαν ἄνω τῶν 600 ὁμογενῶν.

— Ἡ μεγάλη Ἑλληνοαμερικανικὴ Ὀργάνωσις ΑΧΕΠΑ ἀπεφάσισεν νὰ δίδῃ ἐτησίως 500 δολλάρια εἰς τὸν τελειόφοιτον τῆς Θεολογικῆς Σχολῆς, ὁ ὁποῖος θὰ γράψῃ τὴν καλυτέραν πραγματείαν ἐπὶ τοῦ θέματος Ὀρθοδοξία. Ἡ πραγματεία αὐτὴ θὰ δημοσιεύεται εἰς τὸ ἐπίσημον δημοσιογραφικὸν ὄργανον τῆς ὀργανώσεως «ΑΧΕΠΑΝ».

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ΑΚΑΔΗΜΙΑ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ

—Κατὰ τὸ νέον σχολικὸν ἔτος ἐγένετο μία βασικὴ διαρρύθμισις εἰς τὸ ἐκπαιδευτικὸν πρόγραμμα τῆς Ἀκαδημίας. Ἱδρύθη καὶ λειτουργεῖ ἐντὸς τῆς Σχολῆς Junior High School μὲ προοπτικὴν νὰ συμπληρωθῇ τοῦτο προϊόντος τοῦ χρόνου. Τοιουτοτρόπως ἐλπίζεται ὅτι ἐντὸς ὀλίγου ἡ ὁμογένεια θὰ ἀποκτήσῃ τὸ πρῶτον της πλῆρες Ἑλληνοαμερικανικὸν Γυμνάσιον θηλέων.

—Ἡ εἰκών, τὴν ὁποίαν παρουσιάζει ἡ Ἀκαδημία κατὰ τὴν ἔναρξιν τοῦ νέου σχολικοῦ ἔτους ἀπὸ ἀπόψεως ἀριθμοῦ μαθητριῶν εἰς τὰ διάφορα τμήματά της, εἶναι ἡ ἑξῆς:

Προσχολικὴ Ἡλικία (Kindergarten) ..	3
Ἑξατάξιον Δημοτικὸν Σχολεῖον	45
Junior High School	27
Κολλεγιακὸν Τμῆμα	37
Μαθήτριαι	112

Εἰς τὰ τρία πρῶτα τμήματα θὰ προστεθοῦν δέκα ἀκόμη μαθήτριαι, αἱ ὁποῖαι ἔχουν ἤδη κληθῇ.

—Αἱ ὑποβληθεῖσαι αἰτήσεις διὰ τὸ Κολλεγιακὸν Τμῆμα κατὰ τὸ ἔτος τοῦτο ὑπερέβησαν τὰς 30. Ἐξ αὐτῶν ἐγένοντο δεκταὶ 21. Ἡ ὁμὰς αὐτὴ νεογραφεισῶν εἰς τὸ Κολλεγιακὸν Τμῆμα τῆς Ἀκαδημίας φοιτητριῶν εἶναι ἡ μεγαλυτέρα εἰς τὴν ἱστορίαν τοῦ Ἱδρύματος.

ΚΟΙΝΟΤΙΚΑ

Ὁ Θεοφιλέστατος Ἐπίσκοπος Ναζιανζοῦ, κ. Ἰεζεκιήλ, κατέθεσε τὸν Θεμέλιον λίθον τοῦ νέου Ναοῦ τῆς Κοινότητος «Κοίμησις τῆς Θεοτόκου» ἐν Μιννεαπόλει τῆς Μιννεσότας. Ἡ κατάθεσις τοῦ λίθου ἐγένετο τὴν 9ην τοῦ Σεπτεμβρίου. Μετὰ τὴν κατάθεσιν τοῦ λίθου παρετέθη δεῖπνον εἰς τὸ ὁποῖον ἐτιμήθησαν οἱ πρώην Πρόεδροι τῆς Κοινότητος. Κάθε ὁμογενὴς ποὺ παρευρέθη εἰς τὴν κατάθεσιν τοῦ λίθου ἔλαβε ἕνα ἀναμνηστικὸν μιστρί. Ὁ νέος Ναός, τὸ Σχολεῖον καὶ τὸ Κοινοτικὸν Κέντρον—ἀξίας 800.-000 δολλαρίων—κτίζονται εἰς μεγαλοπρεπεστάτην τοποθεσίαν τῆς πόλεως παρὰ τὰς ὄχθας τῆς μαγευτικῆς λίμνης Lake Calhoun. Ἡ Κοινότης εἰσπράττει $30,000 ἐτησίως ἀπὸ τὸ παλαιὸν οἰκόπεδον ἐπὶ τοῦ ὁποίου ἔκτισε ὡραῖον κτίριον διὰ τὸ National Tea Co. Τά νέα κτίρια θὰ εἶναι ἕτοιμα κατὰ τὸν Ἀπρίλιον τοῦ 1957.

ΑΦΙΞΙΣ ΚΑΛΛΙΤΕΧΝΩΝ

Ὁ Κος Κωνσταντῖνος Γιούσης

Ἀφίχθη ἐσχάτως εἰς Ἡνωμένας Πολιτείας ὁ Ἁγιογράφος κ. Κωνσταντῖνος Γιούσης. Ἔργα τοῦ Ἁγιογράφου τούτου ἐξετέθησαν εἰς τὴν Βυζαντινὴν ἔκθεσιν τῆς Ἱερᾶς Ἀρχιεπισκοπῆς εἰς Washington, D. C. Ὁ κ. Γιούσης θεωρεῖται ἀπὸ τοὺς καλυτέρους συγχρόνους ἁγιογράφους. Τὸ ἔργον του εἶναι τεράστιον καὶ εἰς πρωτότυπα ἔργα καὶ εἰς τὴν ἀποκατάστασιν βυζαντινῶν τοιχογραφιῶν εἰς Παλαιὰς Βυζαντινὰς Ἐκκλησίας τῆς Ἠπείρου. Ἡ ἄφιξις τοῦ κ. Κωνσταντίνου Γιούση εἰς Ἡνωμένας Πολιτείας ἀποτελεῖ πραγματικὴν προσφορὰν εἰς τὴν προσπάθειάν μας νὰ ἀναβιώσωμεν τὴν βυζαντινὴν Ἁγιογραφίαν εἰς τὴν χώραν αὐτήν.

Ἡ Κα Νίτσα Θεολ. Σαβράμη

—Ὡσαύτως ἀφίχθη εἰς Ἡνωμένας πολιτείας ἡ ἐκλεκτὴ ζωγράφος Νίτσα Θεολόγου Σαβράμη. Ἡ Νίτσα Σαβράμη εἶναι Διπλωματοῦχος τῆς Ἀνωτάτης Σχολῆς τῶν Καλῶν Τεχνῶν. Τὰ ἔργα της ἐξέθεσε εἰς ἀτομικὴν ἔκθεσιν εἰς τὸ μέγαρον τοῦ Ζαππείου καὶ εἰς ἄλλας 5 ἐκθέσεις. Ἡ Κα Σαβράμη ἀσχολεῖται μὲ τὸ πορτραῖτον γενικῶς, εἰδικώτερα δὲ μὲ θέματα γύρω ἀπὸ τὸ παιδὶ καὶ τὸν κόσμον του. Ἔχει κάμει θαυμασίας εἰκονογραφήσεις παιδικῶν θρησκευτικῶν βιβλίων συνεργασθεῖσα μὲ τὰς καλυτέρας ἐκδοτικὰς ἐπιχειρήσεις τῆς Ἑλλάδος, ὅπως εἶναι ἡ «Ζωὴ» καὶ ἡ «Δαμασκός». Ἡ κ. Σαβράμη θά βοηθήση εἰς τὴν καλλιτεχνικὴν ἐπιμέλειαν τῶν ἐκδόσεων τοῦ Κατηχητικοῦ Γραφείου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς.

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